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Aeth. 22

Aeth. c. 22

VOCABULARY
OF THE
TIGRÉ LANGUAGE

WRITTEN DOWN BY
MORITZ VON BEURMANN



PUBLISHED

WITH A GRAMMATICAL SKETCH

BY

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TO THE
M E M O R Y
OF
MORITZ VON BEURMANN
THE ZEALOUS BUT UNHAPPY
AFRICAN EXPLORER.

PREFACE.

When my late friend Moritz v. Beurmann returned from his first journey to Nubia and the North of Abyssinia in the year 1861, he brought with him a Tigré servant, Abu Bekr, whom he had engaged at Massowa, and who had accompanied him already on his travels in the northern boundaries of Abyssinia. During his stay at Neisse he introduced the clever young man to me, and as he spoke besides his native language, Arabic and, if I am not mistaken, Galla, I requested Beurmann to try, whether we might learn from him the general features of Tigré, of which at that time nothing was known in Europe. Our common exertions were not unsuccessful, and as our first questions belonged to some very usual Ethiopic words, we were soon able to state the general changes, which the ancient dialect had suffered in the modern pronunciation. After these first attempts we began a systematical examination, by which we hoped to obtain the outlines of a grammar, but here we had many difficulties to overcome. Not only did the rapidity of the pronunciation and the indistinct and even fluctuating character of the vowels present a great hindrance to an accurate orthography, but also the consonants especially

those of the S-class were spoken in different manners. Besides it was no easy task to obtain certain grammatical forms, especially those of the broken Plurals, for if we addressed a question to Abu Bekr, he often translated it literally in Tigré instead of answering its meaning, or vice versa, and it always required great pains to make him understand, that we wished to hear the different forms of the same word. The results of these our common exertions will be found in the following grammatical sketch.

After having left Neisse M. v. Beurmann did not abandon the idea of collecting a vocabulary of the Tigré language, and so he daily wrote down those words, which he had heard from Abu Bekr, and as he was obliged to speak with him only Arabic he followed Humbert's *Guide francais-arabe*, asking always the Arabic word of Humbert and writing down the Tigré translation. Though he wished to obtain all those words in Tigré, which that Arabic vocabulary contains, nevertheless the preparation for his second expedition, which alas! had so deplorable an end, required so much time, that even he with all his extraordinary energy and zeal was not able to finish this work. So when he had started again on the day after Christmas 1861 in search of Vogel's remains with the firm intention either to cross the whole African continent from Benghazi to Chartum and Massowa, or never more to return, the materials he had collected were sent to me to be published.

I immediately prepared them for the press, arranged the vocabulary after the German Alphabet, added the Arabic words of Humbert, in order that mistakes, which scarcely could have been avoided, might more easily be detected, compared the modern words with the ancient, and lastly presented the whole to the German Oriental Society to be printed in their Journal. Though

the publication had been accepted, it was continually delayed, and so finally Munzinger's and d'Abbadie's vocabularies appeared together with Dillmann's Ethiopic dictionary, whilst the collection of Beurmann, who had been the first to prepare a work on the Tigré language, remained six years in the portfolio of the editor.

Under these circumstances, as the collection seemed too small to be published separately, I accepted with the greatest pleasure the kind offer of the Honourable Geographical Society of Leipzic, to whose members M. v. Beurmann had belonged, to receive the little work into their annual report; and this so much the more, as I regarded it as my indispensable duty to publish the only literary remains of the late author. Just at the time when the following vocabulary was about to be printed, the English Abyssinian expedition was being prepared, and by an easy association of ideas I was induced to hope, that such a Vocabulary might possibly be at this moment of practical use, if it came early enough into the hands of the members of the Abyssinian expedition, who would find in it about one thousand very usual words of the most extended Abyssinian dialect. I therefore added the English words to the German series in a separate column, and wrote a more complete grammatical sketch than I had formerly done, to make the whole collection in some degree useful also to those, who have not studied another Semitic language. By the liberality of the Geographical Society I received a number of private copies of the vocabulary, which together with an English Index and the outlines of the grammar form the present volume.

Though nobody can be more convinced of the incompleteness and insufficiency of this first essay, than I myself, I hope, that even an incomplete sketch will do a better service than nothing,

and to those critics, who may be able to give anything better, I recommend the words of Saadi:

زنبور درشت و بی مروت را گوی
باری چو عسل نمی دهی نیش مزن

Say to the malicious and ignoble wasp:
If thou doest not give honey, do not sting.

Adalbert Merx, Dr. ph.

Jena, December 1867.

Thus much I had to say on the origin of the following vocabulary, but as it is at present the only remains of the unhappy traveller, who had collected it, I feel it my duty to join to this preface some notices of the life of a man, who was zealously devoted to the promotion of science and civilization, and finally murdered by one of those, whose gradual civilization was the primary object of all his exertions.

Charles Moritz von Beurmann was born on the 28th July 1835 at Potsdam, where his father occupied a high employment. Educated in the house of his father, who since 1840 was Governor in Chief of the province of Posen, he was afterwards entrusted to the care of Dr. Kiessling and his wife, of whose paternal kindness and love he always bore a most thankful memory. In 1850 he left Posen, and as he wished to enter into military service, he began his career in the Garde-Pionier-Bataillon at Berlin, after having passed the years 1850—53 as a pupil of the Royal Realschule. It is customary for Prussian artillerists and engineers to frequent a sort of military academy, the Artillerieschule at Berlin, and so did Beurmann, who in 1856 became an officer. In this school he acquired a considerable knowledge of geography, mathematics and physics, which afterwards enabled him to determine the astronomical position of the localities, he visited on his travels, and to sketch plans and maps with great quickness and accuracy.

The following tiresome days of garrison life in Luxemburgh, where the company of his comrades had often but little interest for him, produced within his mind the first glimpse of that idea, in the service of which he afterwards lost his life. Here he began to study the travels of different African explorers, and it was especially the great work of Dr. Barth just then appearing (1857), that excited his vivid interest. But he knew very well that for the noble and high but difficult task of an African journey a particular preparation and especially a wider linguistical education, than he could boast of, was necessary. So the young lieutenant, who in summer 1858 was sent to Neisse in Silesia, devoted all his free time to the study of Semitic grammar, and as he was endowed with rare talents for learning foreign languages he soon mastered the elements of Hebrew and Arabic. Studies of this kind were not favorable to his former inclination to a military career, and after three years of service, when he had abandoned it, he left Neisse and began in Breslau the special preparation for his first African expedition. There he certainly had many and difficult mental struggles to pass through, he felt the strong vocation to a life devoted only to scientific enterprise, and at the same time a filial respect to the wishes of a mother and a father, who trembled to think, that the life of their only son should be exposed to the inclemency of African climate and still more to the dull cruelty of African barbarians. Nevertheless, as Prof. Magnus informs me, under whose direction he continued his Arabic studies, he was inspired with a calm and settled enthusiasm for his great intention, and this gave him unfailing strength in his extraordinary exertions, for it is of course extraordinary, that in four months, during which he stayed in Breslau, he easily mastered an Arabic prose writer and had learned a good deal of Syriac too. The study of Ethiopic for the present was delayed, but afterwards I found him in some degree also acquainted with this language. Besides he participated in the operations of practical surgery, which he supposed might be possibly useful, and—it is

indeed astonishing, that in the evenings after a long day of toil he took the sledge-hammer and forged indefatigably with his black companions, as he also in the hours of the day began to learn the profession of a mason. In spite of all these exertions he never seemed to be weary, the great tenacity both of his mind and body overcame them all.

But what was his primary intention? It was by no means the expectation of romantic scenes in the hunting-grounds of Africa, which induced him to set out, he intended to carry out an idea, which the Rev. J. L. Krapf had uttered long before, viz. that the only way, by which Africa can be freed of the plague of razzias and slavery, and by which a better European civilization, than that of brandy and guns, can be procured for the poor negroes, is the foundation of a colony living upon the work of their hands, from which in the course of time a second and a third might issue, so that by degrees a long chain of such stations might be formed, which would serve as a solid basis for civilization, and what must precede it, for exploration of these unknown countries. Moritz von Beurmann had the immutable intention to spend in the service of this idea his considerable wealth as well as all his force.

So he set out for Egypt and Abyssinia in February 1860, but the political situation of the country hindered a wider extension of his journey, when he had reached Massowa, he therefore returned to Kairo. His second expedition succeeded better, he was able to cross the country of the Bogos, to visit Kassela, Chartum &c. and in June 1861 he returned to Germany. This first attempt corroborated his views, and he soon set out a second time in search of the relics of the unhappy Vogel 26th Dec. 1861 to obtain by this means the moral, pecuniary and scientific assistance of German learned societies for his further intentions. Many unfavorable circumstances hindered little excursions, so he could.

not reach Waganga, as he intended, but in spite of bad luck and illness he arrived at Kuka in the beginning of September 1862, whence he made a visit to Yacoba and to the country of the Marghis, though with considerable sacrifices. His last letter from Kuka of the 24th Dec. 1862 informed Dr. Barth of his intention to leave this town for Kanem on the 26th Dec. but the march was soon interrupted by an attack of his servants, who robbed him at two days' distance from Kuka, and after a second return there, he left it again and for ever in the first days of January 1863 against the direct wishes of the Sultan, who earnestly sought to hinder this dangerous undertaking.

The unhappy man arrived at Mao, about a five days' journey from Wadai in the beginning of February and here he was murdered, it is uncertain whether by a direct order of the Sultan of Wadai or by the private cruelty of an avaricious Governor, though the former may be more probable. After the account of a native of the Kanem, who gave this report to Mr. G. Rohlfs in Kuka, the Governor requested him to visit a town near Mao with the intention of having him killed by his companions there or on the road in the night. The courage of the traveller frustrated this diabolical plan, one of the three assassins was wounded in the struggle following the attack, the two others fled, but Beurmann himself, who had no choice but to return to the Governor of Mao, in the house of this wretch received the deadly blow, where defence was hopeless and escape impossible.

The hope expressed by Dr. Barth of obtaining a portion of his papers and collections has failed till now and presumed will fail for ever.

Moritz von Beurmann was a tall slender man, with light colored hair; his grey eyes, his vaulted forehead and his fine straight nose showed a high and quick intellect, his small lips be-

trayed a tenacious energy, and the natural force and the exercise of his muscles enabled him to undergo considerable fatigues. After his first Abyssinian expedition he had suffered very much from the fever.—

His noble zeal brought him a second time into the interior of Africa and here he fell, one more German sacrifice for science and civilization. Voluit quiescit.

REQUIESCAT IN PACE.

The old language of Ethiopia has not entirely disappeared, there still remain two dialects of it, the Tigrīña and the Tigré, which are spoken through the northern part of Abyssinia, besides the Amharic language, which prevails in the southern provinces lying between the Tacazzé, the Abay and the kingdom of Shoa. The similarity of the Tigré language to the old Ethiopic dialect is much greater than that of the Amharic tongue, therefore the grammatical sketch, which we propose to give, is founded on the Ethiopic grammar as well as on the materials of the following Vocabulary, which contains about 1000 words and phrases after the pronunciation of common people near Massowa. Besides I have made use of Munzinger's Vocabulaire de la langue Tigré, which forms an appendix to Dr. Dillmann's great Ethiopic dictionary. As I can dispose only of very scanty materials, the reader will not expect anything perfect, nevertheless I hope, that even such a small compilation, as I am enabled to give, will prove in some way fit for practical use, and this hope induced me to publish my materials in such a form.

The Tigré language extends over the northern boundaries of Abyssinia from the Red Sea to the Gash, and after the accounts of the renowned traveller W. Munzinger the nations, which use it, are the following:

- 1, The inhabitants of the Dahlak islands, 2, the people in the plain of Samhar, 3, the Habab, 4, the Mensa, 5, the people

of Gümmeḡan, 6, the tribe Bedjuk, 7, the Maréa, 8, the Beni Amr, 9, the 'Algeden, the Sabterat, the Hallenga. Besides these tribes also the Bogos, the Takué and the Barea, speak and understand Tigré, though they have a language of their own. The finest pronunciation is found with the Habab.

The language has no written literature, there are only rhymed popular songs, which are handed down by word of mouth.

As it would be entirely impractical to employ the Ethiopic or rather the Amharic letters in our transcription, because their number amounts to 251, we write in this sketch as well as in the Vocabulary all words with Roman letters, and we observe once for all, that *ch* expresses the sound of a thick rough *h*, German and Scotch *ch*, that *g* has always the sound of *g* in *gold* and *gild*, that *sch* has the sound of English *sh* (ship), and that the vowels *a*, *e*, *i*, *u* are to be spoken like *a* in *father*, (*e*) *ai* in *vain*, *i* in *dim*, *u* in *full*. Final *e* is always to be pronounced, and *w* is always to be pronounced as *v*.

With respect to the single consonants we notice, that the Labials *b* and *m* are often negligently pronounced, so that it is difficult to state whether the true sound is *m* or *b*. Thus for instance the Arabic *medūd* ink is spoken *bedād*, *mīrsa*, anchor, *brūssi* and the old Ethiopic *sagām* is changed into *schéngēb*, left.

Out of the Palatals, *k* (Qaf.) and *g* are no more distinguished in the same way as in the Arabic dialect of Egypt. The old Ethiopic *wadka* in Tigré sounds *wadga* and even *wotcha*, to fall, and the Arabic *kadīm* is spoken *gadīm*, axe. On account of this pronunciation we express the *k* (Qaf.) by *g*.

Also the two different *t* and *t* are not accurately pronounced, no difference between them being perceptible, the *t* at the end of words, especially the Feminines, has the weak sound of English *d*. So instead of *zibdet* people say *zibded*, butter.

The three old Gutturals *ħ*, *h*, *h*, are spoken like a thick and rough *h*, words once distinguished by these different aspirates, have now the same sound. The different old sounds Alf', the

spiritus lenis, and Ajin *ə*, a deeper guttural sound, are entirely the same in the modern pronunciation, *sásda* white, is spoken like *sáda*, from the old *basáwes* sorcery proceeds *bosá'i*, the sorcerer, and *'angues*, marrow is to be pronounced *'inge*.

The emphatic Sibilants Saddai and Sappa of the old language, which already in the old Ethiopic pronunciation undergo frequent changes, are pronounced in different manners, sometimes they have the sound *dsch* (as *g* in gentle) and the old word, *šēwě* salt, *'asbást* finger, sounds to day *tschaiwa*, *edschabét*, afterwards they are spoken like *tz*, and the old form *šēnā* smell, is now changed into *tzéna*. Also the Arabic *béd*, egg, in the vocabulary is once rendered by *bét*, another time by *bèdsch*.

Exemples of the change of *l* and *n* are *nesál* language instead of *lesán*, *zeldám* rain, instead of *zenám*, *sselám* a camels hump instead of *ssenám*.

I. After these general remarks we enumerate the absolute forms of the personal pronouns. They are

	Sing.		Plur.
I,	ana	We	nehna
Thou mascul.	enta	You	entum
fem.	enti, entissi	?	
He	hotu, hu	They msc.	hotum
She	heta	fem.	hetum.

II. As in all Semitic languages also in Tigré absolute forms of possessive pronouns do not exist. Instead of them some syllables, which are derived from old pronominal forms are affixed to the end of the substantives. In the vobabulary I find the affix of the first person *íye*, of the second msc. *ka*, of the third msc. *hu*, fem. *ha*, and as these forms agree entirely with the affixes of the old Ethiopic language, I give also the terminations wanting in the vocabulary, but marked with a cross, to show by this, that their form is a conjectural one, which possibly is to be corrected.

These forms are:

Sing.

1st Prs. *īye*

2^d Prs. mscl. ... *ka* fem. † *ki*

3^d Prs. mscl. ... *hu* fem. *ha*.

Plur.

1st Prs. † *na*

2^d Prs. mscl. ... † *kému* fem. † *ken*¹⁾?

3^d Prs. mscl. ... † *hómu* fem. † *hon*?

The preceding forms are affixed to the end of the substantives, and by this rise the following forms e. g. of *ummu*, mother.

Ummiye my mother	† Ummuna our mother
Ummuka thy mother mscl. }	† Ummukem your mother
† Ummuki thy mother fem. }	
Ummu or his mother }	† Ummuhom their mother.
† Ummuhu, Ummeyu }	
Ummuha her mother }	

According to the analogy of the old language it is to be expected, that the same affixes are joined to the plurals of substantives, but as the vocabulary does not afford examples, from which we may judge of the changes in the vocalism of them, we do not propose doubtful conjectural forms.

III. The verbs seem to have but two tenses, the Preterite, which is used for the past times, and the *Aorist* or *Imperfect*, by which the present and future times are designed. In the Amharic language there exists a much greater variety of forms, but the Tigré has preserved the simplicity of the old Ethiopic dialect.

IV. The terminations of the Preterite are the following:

¹⁾ As in the verbal flexion the 2^d prs. fem. Plur. is now lost, perhaps the affix *ken* too is no more in use, and instead of *kému* people may drop the last vowel and speak *kem*. The same is to be said of *homu* and *hon*. This is so much the more probable, because also in the Amharic language the feminines are abandoned.

Sing.		Plur.	
3 ^d Prs. mscl. ...		3 ^d Prs. mscl.	u (o)
fem. at		fem.	a
2 ^d Prs. mscl. ka	}	2 ^d Prs. mscl. and fem.	kum
fem. ki			
1 st Prs.	ku (ko)	1 st Prs.	na

These terminations are added to the crude form of the verb, which is found in the third Prs. Singl., whose last vowel *a* or *e* is always dropped before them. Besides the personal pronouns are put before the forms of the verbs, and the whole scheme of *gésa to go* is the following¹⁾:

Sing.

3 ^d Prs. mscl.	hotu gésa	He is gone ²⁾ .
fem.	heta gésat	She is gone.
2 ^d Prs. mscl.	enta géska	Thou art gone.
fem.	enti géski	Thou art gone.
1 st Prs.	ana gésku	I am gone.

Plur.

3 ^d Prs. mscl.	hotum gesú or gesó	They are gone.
fem.	hetum gesá	They are gone.
2 ^d Prs.	entum géskum	You are gone.
1 st Prs.	nehna gésna	We are gone.

V. Verbs whose original old form terminated in *ya* in the third person mscl. Singl. as e. g. *ré'eya*, to see, which is now a days pronounced *rā*, contract the *ay* or *ey* before the personal termination in *é*, and in this way arise the forms: *rā* he sees, †*ré'eyat* she sees, *re'éka* thou seest, *re'eko* I see &c. and so from *halai* to sing is derived †*háleyat*, *haleka* &c. The analogy of the old language would induce us to conjecture, that those verbs, which terminated in *wa* in the old language, contract the

¹⁾ The simple form of the verb is always the third person Sing. Pret. which is written in the Vocabulary, but in the English and German words we note always the Infinitive because it is the shortest form in our languages.

²⁾ In the old Ethiopic language the word is spelt *gezza*.

syllable *aw* in *o*, so that from the modern *ssachá* to awake (properly *ssachawa*), proceeds *ssachóku* I awake, but as a great number of these verbs have evidently changed their original *wa* in *ya*, it is more probable, that they have an *e* before the personal terminations, and consequently that the form is *ssachéku*, *ssachéka*. So the modern *halé* to be, 1st Prs. sing. *haléko* answers to an old *halawa* and *haloku*.

Verbs, whose second and third consonants are the same, sometimes preserve them both, especially in the derived conjugations comp. paragr. XI, sometimes they are contracted into one e. g. *chámma* to be sick (instead of *chámema*) and in these verbs, as it is to be presumed after the analogy of the old Ethiopic language, the forms *chámmat*, *chámmu*, *chámma* ¹⁾) will always be contracted, whilst in *chámamka*, *chamamki*, *chamamku*, *chámamna* ²⁾) the double consonant will be audible.

VI. The Aorist or Imperfect Sing. was formed in the old language by the Prefixes *yě* 3^d prs., *tě* 2^d prs., *ě* 1st prs. In the Plural the 3^d and 2^d prs. added *u* to the corresponding forms of the Singular, the first had the Prefix *ně*. Besides a change of the vowels took place. In the modern dialect the prefixes *yě* and *ě* are apparently abandoned, and thus proceed the following inflexions of *gésa* he is gone:

Sing.

3^d Prs. *hotu ge'isch* (instead of *yegsáz*) He goes msc.

2^d Prs. *enta taga'tsch* Thou goest msc. (fm.?)

1st Prs. *ana ga'tsch* I go.

(*ega'tsch*?)

Plur.

3^d Prs. *hotum ge'ischu* They go msc.

2^d Prs. *entum tege'ischu* You go msc. (fem.?)

1st Prs. *nehna nege'tsch* We go.

¹⁾ Their personal termination begins with a vowel.

²⁾ Where the termination begins with a consonant.

VII. With respect to the mutual change of the vowels in the Preterite and the Aorist we repeat the rule of the old Ethiopic language, which certainly will form the basis of the changes in the modern dialect. The general law is very simple: 1st verbs, whose second consonant ¹⁾ has the vowel *a*, change it into *e*, 2^d verbs, whose second consonant has the vowel *e*, change it into *a*. Thus from the old word *kábura*, he has buried, is formed *yekbér* he buries, of *lábessa*, to put on (clothes) *yelbás*. — But as in the modern pronunciation the old *a* is often changed into *e*, whilst the old *e* (the sixth vowel) is now spoken *ö*, *ü*, *i* or *e*, the mutual relation between the characteristic vowels of both the tenses cannot but have suffered many alterations, and possibly the Aorist of the modern *gabre* to bury and *lebsa*, to put on, is *hotu gbür* or *gbör*, *kotu lbés*.

VIII. Words beginning with *w* like *worréd* to descend, *wodge* to fall, in one of both the forms of the Aorist drop the *w* in the old language and form *yerád*, *yedak* from *wárada* and *wádeka*, in the other they preserve it *yewárd*, *yewádk*. As to the modern dialect I cannot point out, in what manner these verbs are to be inflected.

IX. Besides the above mentioned form of the Aorist there exists still another, where the syllable *igl*, *egl*, *gel* is put before the verbal forms ²⁾, to which is joined the syllable *tu*. I am of opinion, that this formation may serve to express our Future, but this is not certain. The forms I have heard are the following, and here the prefixes *i*, *ye* and *e*, Nr. VI, are possibly preserved:

¹⁾ For these, who have not studied any semitic language, it is necessary to observe, that all roots consist of 3 consonants, and therefore one may always correctly and clearly speak of the changes of the vowel, following the first or the second consonant.

²⁾ But this syllable is wanting in the 2^d pra. Sing. and 1st pra. Plur., and it seems indeed not to be essential to the inflexion. The final *tu* is wanting too in the first person of the Singular. The latter has a demonstrative character, but of the meaning of *egl* I am not able to state anything.

Singular.

3^d Prs. hotu gel-egis-tu (perhaps) he will go &c.

2^d Prs. enta tegis-tu

1st Prs. ana igl egis.

Plural.

3^d Prs. hotum egl-igesu-tu

2^d Prs. entum igl-tigisú-tu

1st Prs. nehna negis-tu.

X. The Participle past is formed by the insertion of *u* after the second consonant, and *beschúl* means cooked from *baschla* to cook, *tabúss* roasted from *tabsa* to roast, *mulú'* full from *mél'a* to fill ¹⁾). Verbs terminating in *ē*, which is contracted out of the old *ay*, as *chasé* to betroth (old *hasaya*), had in the old language the form *cheséye*, which has been contracted into *chesé*, the betrothed (masc.) the Fem. of which is *chesit*, contracted out of *cheséyet*.

The Imperative of intransitive verbs has *a* after the second consonant e. g. *traf*, stay, rest, from *tarfa* to rest, to remain, transitive verbs will probably insert an *e*. In the Plural the Imperative takes the termination *u*, if addressed to a woman in Sing., the termination is *i*. e. g.

nā come. Fem. *nasi*. Plur. *nasu*.

inka take. „ *inki*. „ *inku*.

The Infinitive is formed by the insertion of *i* after the second consonant and so *ge'isch* would be its form ²⁾).

XI. In the preceding paragraphs we spoke of the verbs in their most simple form and explained the derivation of the Tenses, Moods and Persons, as far as we were able, here we have still to

¹⁾ The old vocalism of this Participle was *e* and *u*, as it is seen in *beschúl*, but here the modern pronunciation has the general tendency to deepen the *e* of the first syllable into *u*, so that *mulú'* is spoken instead of *mélú'*.

²⁾ From my materials I cannot judge of the other form of the Infinitive, which in the old language is derived from this form by addition of *ét*. Such an *ot* in Tigré probably would have been preserved, so that the second Infinitive would be *ge'ischot*. Indeed there are many nomina actionis or Infinitives derived by means of *ét* in Munsinger's Vocabulary, e. g. *tserót* health of *tseré* to be limpid.

treat of those formations, by which the original meaning of the not augmented verbal root is subjected to certain slight modifications, and we observe in general, that these modifications, as they are produced by the same etymological means, have always the same sense ¹).

A. The first modification is produced by doubling the second consonant or lengthening the vowel of the first into *ā*. Forms with a doubled second consonant are passives, and from *regze* to wound consequently *reggeze* is derived which means *to be wounded*, from *sema*, to hear, *semmea* *to be heard*. Forms with a long *ā* after the first consonant are intensives, and in translations into European languages this modification of the sense is to be rendered in different manners, as e. g. *telme* means to injure and *tāleme* the same or rather, to injure violently, and *ganche* to look, but *gāneche* to look attentively. There are verbs, which are used only in this intensive form as *schāfefe* to fight, other words have a different meaning in the simple and in the intensive form, as *degme*, which means in this simple form *to repeat*, whilst the intensive form *dāgeme* is to be translated *to relate, to narrate*.

B. By prefixing an *a* to the simple form a causative signification is produced, which we are obliged to translate by another word, than the simple root. So *gancha* is *to see, to look*, but *'agneche* means to cause to look, *to show*, *belā* is *to eat*, but *'ablas* means to cause to eat, *to give food to*.

C. By prefixing the syllable *te* or *ta* to a verb in the simple form as well as with a doubled middle consonant or a long first vowel forms are produced, the signification of which is either reflexive or passive. The former signification is indeed the primary, and the passive meaning is derived from it, but in both the senses this form is often used. So from *gabre* to bury is derived *tegabbere* (with a doubled consonant), in the sense of *to be*

¹) The contents of this paragraph are almost all borrowed from Munzinger's Vocabulary.

buried, which otherwise is also expressed by *gabbere* itself, and from *lögme*, to bridle, proceeds *teleggeme* to be bridled. Examples of the reflexive or rather reciprocal use of this form are *teschâfefe* to fight one against another, from *schâfefe* to fight and *tegâneche*, to look one at another, from *gâneche* to look attentively. Sometimes the simple and the compound forms have nearly the same significations, though there is always a slight modification. Thus *chellene* and *techellene* means to think, to imagine, but the former may be translated more accurately by *penser*, the latter by *s'imaginer*.

D. Also from this reflexive or passive form a new Causative may be derived by a prefixed *a*, and such new words have almost the same sense as the simple Causatives with this slight modification, that often also a reflexive sense is involved in them. So e.g. *techâlebe* means the cow has been milked, and therefrom comes *atchâlebe* to order, to cause that the cows are milked, without a reflexive modification, but from *sarga* to steal is derived besides *asraga*, to order, to cause to steal, a second form *atasraga*, which means, if we analyze it rigorously, to cause to steal for one's self.

E. After these remarks the following scheme of this whole derivation will be clear; as we have not all forms derived from the same word, we choose different verbs.

Simple form to look <i>gancha</i>	Passive to be seen <i>ganneche</i>	Intensive to look attentively <i>gânecha</i>	
to show <i>agneche</i>	? ¹⁾	?	I. Causative
to translate <i>tergeme</i>	to be milked <i>techallebe</i>	to look one at another <i>tegâneche</i>	Reflexive
to cause to be saddled <i>atamseke</i> (root <i>maske</i>)	to cause that some- body shows himself foolish <i>atgellele</i> (from <i>gellele</i>)	to cause the cows to be milked <i>atohâlebe</i>	II. Causative Reflexive.

¹⁾ The signification of this form with a doubled consonant being almost passive, I doubt whether there are Causatives of it.

F. Besides these most usual forms, there are still other derivations like *antaltala*, to hang up, to suspend, with a prefixed *an*, which has its corresponding form in the old Ethiopic dialect and like *tasarärege*, to rob one another, which is a new Intensive from †*tasarrege*, but here we omit them because it is not our intention to compare the modern and the ancient Ethiopic dialect.

G. The inflexion of these derived verbs is the same as that of the simple form, as far as it is produced by the personal affixes or prefixes, but of the changes, which the vocalism undergoes, as we may expect according to the corresponding old forms, we are not able to say anything.

H. The personal pronouns depending on a verb are added to it in the form of affixes, and though I cannot but borrow their form by conjecture from the old language, nevertheless I enumerate them on account of their practical importance. In fact it is possible, that they may have suffered some changes.

They are the following:

Sing.	1 st Prs. me;	2 ^d Prs. m.	2 ^d Prs. f. thee;
	<i>ni</i>	<i>ka</i>	<i>ki</i>
	3 ^d Prs. m. him;	3 ^d Prs. f. her;	
	<i>ku, o, u</i>	<i>ha, a</i>	
Plur.	1 st Prs. us	2 ^d Prs. you	3 ^d Prs. them
	<i>na</i>	† <i>kum</i> (old <i>kému</i>)	† <i>om</i> † <i>hom</i> (old <i>homu</i>).

By the composition of these affixes with the verb, such forms as the following would proceed:

<i>regzeni</i>	he wounded	<i>me</i>	<i>regzena</i>	he wounded	<i>us</i>
<i>regzeka</i>	„	„	thee	<i>regzekum</i>	„ „ you
<i>regzo</i>	„	„	him	<i>regzom</i>	„ „ them.

As we give this whole paragraph only by conjecture, we do not enter into further details.

I. The vocabulary of M. von Beurmann contains but a small number of verbs, therefore the following catalogue of some very usual words, which we take from Munzinger and d'Abbadie, may

serve as well to complete the vocabulary as to illustrate the verbal derivation.

To approach *gerbe*, Caus. *'agrebe*, *'atágrebe*, to cause to approach to bring, to conduct, Refl. *tegárebe*, to approach mutually.

To augment *'abzacha*, Caus. of *bazcha*, to be much.

To bend, to descend, *denne*, Caus. *'adnene*, to cause to descend.

Black, to grow, *tselme*, Caus. *'atsleme*, to blacken.

To bleed, to let blood, *chagme* (*hegiam*), Pass. *chaggeme*, *tachaggeme*, to suffer a phlebotomy.

To bridle *lögme*, Pass. *teleggeme*, to be bridled.

Bright, to grow, *tseré*, Caus. *atsré*, to brighten. The Infinitive or nomen actionis *tserót* means health, the Participle *tsuray* clear, sound.

To bury *dafne* or *gabre*, Pass. *daffene*, *gabbere*, *tejabbere*, Caus. *'agbere*, to cause, to order to bury.

Captivate *màreke*, Pass. *temàreke*, to surrender.

To carpet, *nadsfe*, *nàdsefe* and *'andsefe*.

To circumcise, *koschbe*, Pass. *koschschebe*.

Cold, to be, *börde*, Caus. *'abrede*, to make cold, Caus. Refl. *'atbàrede*, to cool, to calm.

To conceal *setre*, Pass. *settere*, Caus. *'astere*, to cause to conceal.

To counsel *gemæ*, Pass. *gemmeæ*, to take advice, Caus. Refl. *'atgàmese*, to bring to reason.

To cut *batke*, Pass. *batteke*, to be cut, Caus. *'abteke*, to cause to cut.

To deny *nakre*.

To desire, seek, *chazé*, Caus. Refl. *'atchazé*, to cause to seek.

To dream *chölme*. *techàleme*, *'atchàleme*.

To dress *lebse*, Pass. *lebbese*, Caus. *'albese*, to cause somebody to put on his clothes.

To drink *seté*, Pass. *setté*, it has been drunk, Caus. *'asté*, to give to drink.

- To eat *belsa*, Pass. *bellsa*, Caus. 'ablas, to give food to.
 To end, finish 'atmeme, Caus. of *tamme*, to be perfect.
 To fall *wodga*, Caus. *audaga*, to overturn.
 Far, to be *rachge*, Partc. *ruchug*, far.
 To fasten *chadsdse*, Pass. *chadsdsedse*, Caus. Refl. *atchadsdsedse*.
 To fear *farche*, Caus. 'afreche, 'atfâreche, to frighten.
 To fight *schâfefe*, Rec. *teschâfefe*, to fight one against another.
 To find *rekbe*, Pass. *rekkebe*, *terekkebe*, Caus. 'arkebe, to cause
 to find, Rec. *terâkebe*, to find one another, 'atrâkebe, to cause
 to find one another.
 Fill, *mel'a*, Pass. *mell'a*, Caus. 'amlâ, to fill.
 To fly *harbe*, 'athârebe.
 Foolish, to be, *gellele*, *tegellele*, Caus. to cause that somebody
 shows himself like a madman 'atgellele.
 To forget *ressa*, *teresâ*, Caus. to cause to forget 'atrasâ.
 To give *hebe*, Caus. 'athebe, to cause to give.
 To hear *semâ*, Pass. *sâmmesâ*, Caus. 'asmâ, to cause to hear
 = to tell.
 Hidden, to be, *chab'a*, Refl. *chabb'a*, *techabbe'a*, to hide one's
 self, Caus. 'atchab'a, to hide, to conceal.
 Humid, to be, *lasse*, Caus. 'alsese, to make humid, to soak, to
 steep.
 To injure, *telme*, *tâleme*.
 To kill *gatla*, 'atagtele.
 To kneel (of camels) 'abreke, 'atâbreke.
 Large, to be, *tafche*, Caus. 'atfeche, to enlarge, to extend.
 To look *gancha*, Caus. 'agneche, to show, Pass. *ganneche*, to be
 seen, Intens. *gâneche*, to look attentively, Refl. *tegâneche*, to
 look at one another.
 To make *wodé* (old *wadaya*), I have made *wodéku*, Caus. 'audé,
 to cause to make.
 To milk *chalbe*, Pass. *challebe*, *techallebe*, Caus. 'atchâlebe.
 To number, to count *sâlbe*, Pass. *sâllebe*, *tesâllebe*, Caus. 'atsâlbe,
 to cause to count.

Open, to be, *fatcha*, Pass. *fattecha*, Caus. 'afteche, to open, Refl. *tefateche*, to declare war (to open one against another).

To pack up *lâdede*.

To pass by *chalfa*, *sûdde*, Pass. *challefe*, *tesûdde*, Caus. *châlefe*, 'atchâlefe, to cause to pass by, Nom. *mûsdéi*, passage.

Peace, to make *tasarrege*, *saré*, Caus. 'atârége, to cause to make peace, to reconcile.

Perfect, to be, *tamme*, comp. to end.

To praise *chamde*, Pass. *chammede*, Caus. 'atchâmede.

To relate *dâgeme*, Pass. *tedâgeme*, Nom. *dôgem*, story.

To remove 'archege, 'atrâchege, Caus. of *rachge*, to be far.

To repeat *degme*, Pass. *deggeme*.

To rest, stay *nebre*, Caus. 'anbere to cause to rest, to entertain.

To rub, scrape *dâkeke*.

To saddle *maske*, Caus. 'amseke, 'atamseke, to order to saddle.

To seal *chatme*, Pass. *chatteme*.

To seize *dsabte*, Pass. *dsabbete*, Caus. 'adsbete.

To sicken *chamma*, Caus. *chömmeme*, to cause to be sick.

To speak *tezârebe* from *zerbâ* word.

To spy *séyyene* from *sain* eye.

To steal *sarga*, Pass. *sarrege*, Caus. 'asragâ, *atasragâ*, Recipr. *tesarârege*, to steal from one another.

To suspect *chamé*, Pass. *techammé*.

To swear *mûchle*, Caus. 'amchele, to cause to swear, to conjure.

To think *chellene*, *techellene*.

Thirsty, to be, *séyeke*, *téyeke*.

To tire, to fatigue *satbe*, Pass. *sattebe*, to be tired.

To translate *tergeme*.

To wound *regze*, Pass. *reggeze*, *tereggeze*, Caus. 'atrâgeze; to wound to death *delme*, Pass. *delleme*.

An example of the preserved ancient derivation by means of *asta* is 'astachalleme nocturna seminis effusione pollutus est.

The personal inflexion of these derived forms is the same as that of the simple verbs and the Imperf. of 'âmara he knows, is e. g.

Sing.	Plur.
3 ^d Prs. m. hotu 'amir	3 ^d Prs. m. hotum 'amiru
2 ^d Prs. m. enta ta'amir	2 ^d Prs. m. entum ta'amiru
1 st Prs. c. ana 'amir	1 st Prs. c. nechna na'amir.

XII. The nouns of the Tigré language have two genders viz., masculine and feminine and two numbers, Singular and Plural. The different means, by which nouns are derived from the roots of the language, as a prefixed *ma*, an affixed *i*, *awi*, various changes of vowels, cannot be explained here in short, even if the collection of words should prove to be sufficient for such a task, because an acquaintance with the old Ethiopic language would be indispensable for a full understanding of it. Thus we are contented with an explanation of the forms of the gender and the number, which we shall give in the following paragraphs.

XIII. The masculines are not distinguished by a particular termination and *semu*, the name, *abu*, the father, *bassel*, the onion are masculines. On the other hand feminines have the termination *t* with vowels *at*, *ut*, *et*, *ot* and *it*, whose *t* has a very weak sound like English *d*¹⁾, and consequently *ganschid*, the halm, *kenkennit*, the paroxysm of the ague, *magbareet*, the burial place, *chëstt*, the betrothed fem., contracted from *cheséyet*, msc. *chuséy*, the betrothed msc., *magzemt*, the penknife &c. are feminines. So *begés* means the ram and *begasët*, the sheep, *adig*, the ass, *edgit*, the she ass.

Examples of adjectives are the following: *hankisch*, lame, f. *hankischéd*, *dabass*, humpbacked, f. *dabassid*, *so-ur*, blind, fem. *so-urrit*, *sasid*, happy, *sasidét*, *sâgil*, clever, *sâgilét*. Words whose second and third consonants are the same as *chemûm*, sick, seem to contract them, the feminine of this form being *chemmet*. Thus one says *ente chemûm*, thou art sick, if spoken to a man, but, *entissi chemmet* if spoken to a woman. Besides the formation

¹⁾ On account of this peculiarity in the vocabulary, which gives the actual pronunciation, *d* is often written, where etymological reasons would demand a *t*.

of feminines by means of an affixed *t*, there is still the other way by the change of the second vowel *i*, sometimes also *e*, into *a*. Thus for instance are derived

ssaada white f. of *ssaede*
hamelmal yellow f. of *hamelmil*
gayach red f. of *gayech*
achdar green f. of *achder*
tsalam black f. of *tsalim*
galâl easy f. of *galil*.

A very unusual form, which cannot be explained by the comparison of the old Ethiopic language, is *eschrakere*, which was said by M. von Beurmann's Tigré to be the fem. of *eschrak* squinting.

Though the language by means of these two formations, viz. the affixed *t* and the change of the vowel, was able to mark accurately all feminines, this has not been the case, and many words, which are feminines, have no external sign of the gender, as e. g. *ummu* mother, and on the other hand also masculines have the feminine termination *t* in Sing. and in Plur. So *tabâst*, a male, has the form of a feminine, notwithstanding which *ferâs tabâst* means a male horse, a stallion.

XIV. With respect to the formation of the Plurals we remark, that the two different ways, by which the old language formed its Plurals, are preserved. So Plurals are derived as well by a termination, as by a change of the whole vocalism of the respective Singular forms.

1st The termination of the Plural of masculines is *ân*, *ên*, so *tabasên* men from *tabâs*, male, strong.

2^d The Plural of feminines is formed by adding the termination *ât* to the Singular, e. g. *mabêl*, widower, the second husband of a woman Pl. *mablât*, *chessit*, bride (contracted out of *chesséyet* = *chessúyet*) Pl. *chessuyât*. 'akân, place, Pl. 'akânât, *zain*, eye, Pl. *zaintât*. I am disposed to believe, that this termination is also pronounced *ôt* and even *ût*, comp. Nro. 3.

The same feminine termination is used also for masculine nouns, which design an employment, a title &c. So the Plural of *wakl*, the trustee, governor, is *waklât*, of *marâwt* the bridegroom, *marâwitât*, where a feminine *t* is added to the form of the Singular, *marâwt(t)*.

3^d Some words, as far as we have been able to ascertain, almost always names, by which relation and kindred are designed, join a second termination *atsche* to the simple and regular form of the Plur. fem., which is sometimes in this case pronounced *ôt*. So from *abu* father proceeds a plural *ab-ot-âtsche*. The termination *atsche* is nothing but a corrupted modern pronunciation of *ât*, which is also to be found in the amharic termination *otsch*, and even in the singular *sammetsche* aunt, sister of the father, instead of *sammet*. Therefore forms like *ab-ot-atsche* properly have a doubled Plural termination, which is produced by a repetition of the same inflexion, that in the second place has suffered a very natural change of pronunciation¹⁾. Examples of this form of Plurals are:

Sing.	Plur.
'ummi mother	'umm-at-âtsche
bismæe grand-son	bismæ-at-âtsche
sammetsche aunt	samm-ôt-âtsche sisters of the father.
châlêtsche aunt	chal-ôt-âtsche sisters of the mother.

But on the other hand there are also words, which have the same doubled termination, without the change of the final *t* in *tsche*, so that the repetition of the same termination is quite doubtless. After the final *t* a slight vocalic sound is to be heard, and its change into *tsche* is to be attributed for linguistic reasons to the influence of this sound. Examples are:

Sing.	Plur.
nasâltâ sister in law	nasalt-ôt-atâ
talakma brother in law	talakm-ût-atâ

¹⁾ Also in Arabic there exist secondary forms of Plurals, which are derived from primary Plurals.

Sing.	Plur.
'anif nose	'anf-ót-át
dága fog	dag-ót-át
gáne a foreigner	gan-ót-át.

So much may be said of the formation of Plurals by means of an affixed termination.

XV. The second way, in which the language forms the Plural, is a change of the whole vocalism of the word, besides in some Plural forms produced by this derivation the feminine *t* is added to the word.

It will be the most simple way to follow in the explanation of these so called „broken Plurals“ the custom of the Arabic grammarians, who take one certain root, consisting of three immutable consonants, from which they derive all possible forms by the legitimate changes of the vocalism, without any regard to the real occurrence of the forms themselves, the whole being nothing but a scheme of derivation. Therefore we choose the root *l-b-s*, which means generally *to cover* and in its special sense *to put on clothes*.

1. The most simple form of a broken Plural in the ancient Ethiopic language takes an *ä* after the second consonant and an indistinct short vowel *e* after the first. In the pronunciation of the modern dialect the indistinct vowel receives different colors as *ö*, *a* the second *ä* is often lengthened into *ā* so, that the schematic form *lēbās* may now be spoken also *lōbās*, *labās*. Words which take this form are:

Skin,	<i>gorbet</i> ,	Plur.	<i>gerāb</i> .
Rock,	<i>balqāt</i> ,	„	<i>balāq</i> .
Sandal,	<i>'ōsn</i> ,	„	<i>'asān</i> .
Ear,	<i>'ōzn</i> ,	„	<i>'azān</i> .

Ream for fastening

the sandals, *scherket*, „ *scherāk*.

Words, which have lost in the Singular their third radical, which is always either *w* or *y*, generally preserve it in the Plural,

though it may produce together with the preceding vowel a diphthong *éi*. Examples are:

Hand *'id* (root *'dw*) Pl. *'idéi* instead of *'edaw* ¹⁾, *'edau*.

Tree *ætsch* (root *æsw*) Pl. *'etschai* instead of *ætschaw*, *ætschau*.

Mouth *'af* (root *'fw*) Pl. *'aféi*, *'afedsch* properly *'afaw* ²⁾.

2. The second form of broken Plurals takes a long *ā* after the second consonant and a short *ä* before the first. The scheme is *'albās*.

Ex. c. Camel, *geml*, Plur. *'agmāl*.

Cloth *lebs*, „ *'albās*.

Knee *börk*, „ *'abrāk*.

Root *sürr*, „ *'asrār*.

Dung *schiffer*, „ *'aschfār*.

A pair of oxen *tsumid*, „ *'atsmād*.

The second wife of a man,

whose first is still living *temer*, „ *'atmār*.

Those roots, whose second or third consonant was *w* or *y*, which is almost always contracted with the preceding vowel *a* into a diphthong *ô* or *ê*, restitute the *w* or *y*, which cannot be contracted, if it is followed or preceded by a long *ā*. Thus e. c. the Plural of *gôr*, neighbour, which is contracted out of *gawr*, is *'agwār*, and *lechê* jaw-bone, from the root *l-ch-y*, has the Plural *'alchāi*.

Examples: Saddle, *kôr*, Plur. *'akwār*.

Nerve, *tôt*, „ *'atwat*.

House, *bêt*, „ *'abyât*.

Tooth, *nīb* (naib) „ *'anyāb*, (*aināb*).

Sword, *seif* „ *'aschyāf* or *'aschāf* ³⁾.

3. The third form of the broken Plural shows a long *û* instead

¹⁾ Comp. what has been said p. 10. V of the change of an ancient *w* into a modern *y*.

²⁾ The consonant *dsch* like *j* and *dg* in *judge* is a product of the original *y* in the same way as the sound of *j* in *judge*.

³⁾ The *y* has been absorbed by the *sch*.

of the long *â*, which constitutes the character of the second. It's scheme therefore is *'albûs*.

Examples: Foal *möchr*, Fem. *möchret*, Pl. *'amchür*.

Ostrich	<i>segén, sagano,</i>	„ <i>'asgûn.</i>
Root	<i>görd,</i>	„ <i>'agrût.</i>
Horn	<i>garn, gerr,</i>	„ <i>'agrûn.</i>
Ass	<i>'edig,</i>	„ <i>'ādûg</i> instead of <i>'a'dûg.</i>

Belly *kebed,* „ *'akbûd.*

Shield *geleb,* „ *'aglûb.*

Shadow *sedl,* „ *'asdûl.*

Horse *ferás,* „ *'afrûs.*

Femal slave *'amet,* „ *'a'amût.*

4. The fourth form has an indistinct short *ë* after the second consonant, where the preceding forms have *â* or *û*, consequently it is *'âlbes*. Examples of this form are *dsáfer*, ream, strap, Pl. *'ádsfer*; *qabr*, tomb, Pl. *'áqber*; *deber*, mount, Pl. *'ádbër*, *tsifer*, nail, Pl. *'atsfer*.

5. The fifth form joins a feminine *t* to the foregoing, from *'albes*, therefore proceeds *'albest* or *albesèt*, but in words whose root terminated in *y* in the ancient language, which in the modern dialect show the contracted termination *é*, the original form in *eyt* is contracted into *it*, as also in the Ethiopic language. Examples are: *legâm*, bridle, Pl. *'alügmet*; *r'as*, head, *'ar'est*; *be's*, husband, *'ab'est*; *barai*, black cattle, *'abéret*; *segád*, neck, *'asigdet*; *legâ*, a male calf, *'alegît*; *kalé*, kettle, *'aklît*; *serád*, rivulet, *'aschirdet*.

6. The sixth form has besides a feminine *t*, the vowel *a* both after the first and the second consonant, its paradigm being *labast*. An example of it is *merwet*, ring, whose Plur. is *meráut* (originally *marawt*).

7. The seventh form belongs only to those words, which consist of more than three consonants, and all these words are derived from a simple root by means of some added fourth con-

sonant. They take after the first consonant a short *e*, after the second a long *a* and after the third again a short *e*. If we derive from *lebsa* to dress a noun *malbas*, tegument, gown, its Plural will be *melâbes*. Plurals of this form are *melâtech* of *meltech*, cheek; *mekâtef* of *maktaf*, shoulder; *megâbir* of *magbar*, burial place; *schebêrir* of *schebrâr*, water-bag; *kanâfir* of *kanfer*, lip; *berâschim* of *berschûm*, the cross-bar of the handle of the sword; *'unâdir* of *'ûnder*, flute. Feminines of this form drop their *t* in the Plural and from *'antsâbet*, rope, cord is formed *'anâtsib*. Besides also words, where a diphthong has been produced by a contraction of *w* with the foregoing vowel, take this form and restitute the original *w* as e. c. *schôken* (contracted form *schawkan*), Pl. *schuwâkin*, a species of Antilopes, *kokeb*, Pl. *kawâkib*, star. The same restitution certainly will take place in words, where a *y* has been contracted with a foregoing *a* into *é*, but I have no examples of this form. To this form belong also words like *duworrih*, Pl. of *dirho*, hen, whose *a* has been deepened into *o* an account of the preceding *w* and *'atâschi*, Pl. of *tischo*, a wood plate.

8. The eight forms joins a feminine *t* to the preceding, its scheme is *malâbset*. Ex. *monbsâ*, master, Pl. *monâbsit*; *'arwé*, serpent, Pl. *'arawit*; *masnéi*, benefactor, Pl. *masânit* (contracted out of *masânyet*); *'antzéi*, rat, Pl. *'anâtzit*.

9. Some words take a long *â* after the first consonant and a short one before it, e. g. *'abâgez* is the Pl. of *begez*, the ram, and *'unâgil*, Pl. of *negel* and *negelet*, goat, m. and f., and *welet*, daughter (from *weledt*), forms its Plural *'awâlid*, daughters. Words of this form, which had a final *y* in the root and an *i* in the old language at the end, seem to abandon it, *'atâl* (old *'atâli*) being the Pl. of *tallt*, goat.

10. There still exists a form, which belongs only to the modern dialect, and has not been in use in the ancient Ethiopic language. Its formation is analogous to the verbal derivation, which is visible in *tasarârege*, comp. p. 16, F viz. words with a

double middle consonant, resolve this duplication and insert a short *a* or *e* between the iterated consonants. So from *dümмо*, cat proceeds, *dememmi*; from *dünné*, a little pot, *denenni*, and to this paradigm belongs also *lebebbis*, clothes of *libs*, and *schökekkim*, Pl. of *schökm*, chin. By a similar way from *kolkot* basket is derived a Plural *kolókki* with a duplication of the third consonant.

11. Besides this form there certainly are also other new forms, to which none of the old language corresponds exactly as e. g. *guwonni*, Pl. of *gonét*, spear, and *bayehi*, Pl. of *baihot*, fox (Munzinger translates *baiho* by *jakal*), but we may only mention the fact, without trying to enumerate them.

12. The great number of foreign Arabic words form their Plurals according to the Arabic custom, as '*atfét*, a tripod, or rather three stones on which the kettle is put, Pl. '*atafi*, and I believe, it is the influence of the Arabic language, by which the Abyssinians have been induced to form the Plural of Feminines by a simple change of the gender viz. by dropping the feminine termination *et*. So *gimet* cloud has the Plural *gim* (غيم) and '*adongelet*, which is explained by kidney bean, '*adongel*. In the same way also *natsâif* is derived according to the Arabic law from *nutsfû* (partic. pass. of *natsfe* to be dry) which means a cow, that has no milk, and '*adschâdig* from *dschidg*, *cheek*, has also an Arabic feature.

XVI. From the preceding theoretical enumeration of the different manners, by which in Tigré the Plurals are formed, it is evident, that here the practical acquaintance with the language will do the best, and that practice is the only way, by which the forms of the Plural to every Singular can be learned. Finally we observe that in our schematical forms, '*albâs*, '*albûs* &c. the vocalism of the ancient language has been adopted, instead of which the modern dialect apparently shows many alterations. These belong generally to the old short *e* and *a*, which now a

days have suffered many changes, by which the modern pronunciation of Tigré is nearly brought to a similar condition with respect to the litterary Ethiopic language, as the modern English pronunciation to its written archetype. Here Munzinger undertook to represent the actual vocalic pronunciation of some forms in Amharic letters, an experiment, we cannot approve of, because the historical origin of the modern pronunciation by this way is rather darkened than elucidated ¹⁾. On the contrary we believe, it will prove to be the best way for writing the Tigré language to follow the ancient orthography without hesitation, as we do in English, for the native Tigrés certainly will correctly pronounce the so written language, and as to foreigners, an accurate rendering in Roman letters is sufficient, as it is in our Persian, Turkish and modern Arabic dictionaries. By preserving the historical orthography one will facilitate the comparison of the modern and old language, from which European scholars, who desire to study Tigré, naturally should begin, if they ever will succeed. Only the changes, which belong to consonants *d* (*dsch*), *n* (*ng*), *s* (*sch*) &c. necessarily are to be expressed in writing by means of the Amharic letters. We recommend this observation to missionaries and other persons, who may possibly be disposed to write Tigré, as the Rev. C. W. Isenberg has done, whose translation of the New Testament in Tigré exists in the Royal library at Berlin.

XVII. The numerals are as follows:

in Massaua.	in Adaua.
1 hanté	hadé
2 killé	killeté
3 tsales	tsalesti
4 'arbaa	'arbaate
5 chamus	chamischte
6 suss	schüdüschte

¹⁾ Those who will compare the Tigré words of the following vocabulary with the corresponding Ethiopic forms will find the truth of this remark.

in Massaua.	in Adaua.
7 sebee	schabsaté
8 tsaman	schamante
9 tissea	tischasate
10 sassur	sasserte
11 sassur u hante	sassertu u hadé
12 sasser u killé	sassert' u killeté
20 saschrín	sassrá
30 talatín	tsalatsá
40 'arbaeín	'arbaeá
50 chamsín	chamsá
60 sittín	sittá
70 sabéín	sabéá
80 themanín	tsamania
90 tiseín	tisseá
100 miye	mieti
200 mi'etain	killeti mieti
1000 'alf	schech
2000 'alfain	killeti schech.

The Cardinals are the following: *gadâm*, *gaddem*, the first, *kala'i*, the second, *dachra'i*, the other, the second, *sâlis*, the third, *râbis*, the fourth, † *châmis*, the fifth, *sâdis*, the sixth, *sâbis*, the seventh, † *sâmin*, the eighth, *tâsis*, the ninth, *sâsar*, the tenth.

The formation of the Multiplicatives is exactly the same as in English by means of 'ogât or ugât, Pl. of *wagt*, which means times, three times is therefore *tsâles 'ugât*, six times *suss 'ugât* &c. Besides instead of 'ugât also *dol* (old *dawal*, limit) and *sâse* (hour) are used and *killé dol*, means two times, twice, *kam sâse re'éka*, how many = *kam*, times = *sâse*, *re'éka*, hast thou seen. A fourth expression is formed by *tischa*, *chamus tischa*, means five times, but I cannot explain the origin of this word.

The numbers of fractures are *sörr* or *ferraga*, one half, *temûm* (?), one third, *rubá* or *rubesi*, one quarter, and after this

scheme, I suppose, also the following numbers will be derived so that *chums*, means one fifth, *suds*, one sixth &c.

XVIII. Finally we believe, it will not be useless to collect a number of the most necessary particles, for which as for many other particulars of this grammatical sketch the reader is indebted to Munzinger's and d'Abbadie's vocabularies.

Adverbs of time: *'amél*, *'eyôm*, to day; *gézem*, *fangech*, to morrow; *degim*, at a future time; *'abadâ*, for ever; *temâlé* or *malé*, yesterday; *char* or *min char*, after; *hâlá*, not yet; *'eska*, *'assik*, till; *mâ'z*, when?

Adverbs of place: *lael*, over, on, upon; *ba't*, in, within; *tácht*, below, under; *dongob*, *gerra*, behind; *godór*, besides; *'etêi*, where?; *'enzi*, here; *kén*, there below; *'eska lehâ*, till there; *min aya*, from where, whence.

Besides we notice: *kam*, like; *kemâ*, also, still; *'agit*, *bagit*, quickly; *kan*, enough; *meséch*, in vain; *'eché*, an injection of surprise; *'ahâ* and *aiwa*, yes.

The negation is *'i*, which is prefixed to be verb, *'i-dmir* (spoken *'iyâmir*), I do not know; *'i-fâl*, there is not; *'i-fâlna* (spoken *ei-falna*), we are not. *'Alabu* means there is not. Why and how are *'afu* or *'ufu*.

XIX. Some demonstrative and interrogative pronouns, which have been omitted above are: *mi*, what?; *'aya*, which of ...; *lechêi*, this.

Besides the expression of Possessives by pronominal affixes to the nouns, comp. p. 8, II, also the same circumlocution as in the ancient dialect by means of a relative pronoun, to which these affixes are joined, seems to be still in use. The relative is *zi*, which means literally *that of*, it takes the pronominal affixes *eye*, *ka* &c., and so † *zi'aka* contracted into † *zeka* is *that of thee* = thy, † *zi'akum* contracted into *zékum* *that of you* = your. So *ssa nim zékum*, which is translated p. 71 good evening, is to be analyzed literally *ssaa* = *sâse*, hour, *nim* = *nesim*, happy *zékum*, that of you, and the whole is: Good hour, time that of you.

XX. Prepositions are: *misl*, with; *'abi*, *ab*, *bi*, by means of, with; *la*, to; *min*, from: examples of which will be found p. 71.

XXI. With respect to the syntax we have but little to remark, viz.

1. The Genitive has no proper form, nor has the word on which it depends a particular termination, as was the case in the ancient dialect. So *ssit* wife and *uchu*, brother being connected in *ssit uchu*, mean wife of the brother, sister in law, *wod*, son, and *hetsche*, sister, in the form *wod hetsche*, son of the sister, nephew. Nevertheless the ancient termination *a* (*e*) of the first word seems to be preserved in some cases e. g. *bête ssararit* egg of a bird from *bèt* egg, and *aba abu*, grand-father, literally father of the father.

2. The accusative, which seems as well to precede as to follow the verb, has no more its particular form terminating in *a*, and so one says: *sarab ta'âmir*, doest thou understand Arabic? *gelil 'âmir*, I understand a little; but on the other hand the Accusative has the second place in *'i-âmir 'ne gart*, I cannot read, where the Accusative *gart* depends on *'âmir*, I know.

3. Adjectives follow their nouns in all examples, of which I can dispose, as *bustân sabi*, a great garden; *bèt ugul*, a high house; *feras degub*, a strong horse.

4. In the conjunction of adjectives with nouns I observe a syllable *tu*, which is joined to the adjectives, though it does not belong to their simple form. Ex. *mesâch kefotu*, bad food, from *mesach*, food, and *ku''*, bad; *awola galiltu*, cheap price, from *awola*, price, and *galil*, little. I am not able to ascertain, whether this *tu* is a simple affix of a demonstrative character, by which the meaning of the adjective is scarcely changed or an abbreviated form of *hotu* he. If the latter be correct, the words *mesâch kefotu* should be translated *the food is bad*, as the pronouns *he* and *she*, *hotu* and *hetta* possibly may compensate the copula after the custom of other Semitic languages; but the ancient dialect

has many such affixed little words, and so the first opinion seems more propable.

5. In the simple sentences, where the copula, is not expressed by *halai*, to exist, to be, the Subject has the first place, the Predicate follows and consequently *ana tagier*, means I am rich, *ente chemâm*, thou art sick, masc. *entissi chemmet*, thou art sick, fem. *hottu sasid*, he is happy, *hetta sagilet*, she is clever, *'abu gorun*, the father is good, *nefâs kufu*, the weather is bad.

Glossar der Tigrésprache, wie sie bei Massaua gesprochen wird.

A.

Supper Abendbrot, عشا; *drar* ቶረፖ: späte Mahlzeit.

To purge, cacare Abführen, purgiren, خرى; *chara*.

To depart Abreisen, سافر; er ist abgereist, *hottu ssafera*.

To descend Absteigen, نزل من; *worréd* ወረደ:

To refuse Abweisen, ابي; *'aba* አቡ:

* *Arm-pit* Achselhöhle, ابط oder باط; *hibbet*.

Bread fruit tree *Adansonia digitata*, Affenbrotbaum, *gongolès*; *habhaba*.

To add Addieren, جمع; *giomla*, wohl denominat. von جُمْلَة.

* *Address* Adresse, علوان; *selwân*.

To resemble Aehnlich sein, شَبّه; *messla* ሙሰለ: 'elhed.

Ear of corn Aehre, سُنْبُل; *hascher* ሐሠር: stipula, und خاشر medullae expers hordeum.

Sleeve Aermel, كُم, اكمام, *kum*.

All Alles, كل; *kullo* ነኩሉ: mit suff. 3. ps. sgl.

Old Alt, قديم; *'abêr*, vgl. አቤር: vetula.

Age Alter, عُمْر; *zomr*.

Louse ? Ameise, نَمْل; *gomal*, ጎማለ: pediculus —

قَبْل.

Other Andere, der, اخر; 'acher.

- To accept* Annehmen, den Brautpreis, *gabál jag-balha* = يَقْبَلُهَا *he took her.*
- Beginning* Anfang, ابتداء; *stebda*, اسْتَبَدَا.
- Fish-hook* Angelhaken, صِتَارَة, بلوع; *safrit*, vgl. 𐤔𐤕𐤕: opus tortile, od. 𐤔𐤕𐤕𐤕: laqueus bei Ludolf Addenda.
- A sort of bedstead* Angerêb, aus Lederstreifen und Dattelstricken geflochtene Bettstelle (Rüppell Reise in Nubien p. 40, schreibt Ankarêb), 𐤔𐤕𐤕𐤕, 𐤕𐤕𐤕: lectus.
- To stop* Anhalten, stehen bleiben, وقف; *betar*.
- Anchor* Anker, 𐤕𐤕𐤕; *brussi*, mit Wechsel der Labialen aus مَرَسَى; den Anker werfen, *to cast anchor* رمى الخطاف; *tara brussi*, *tara is probably the Arabic* طرح.
- To arrive* Ankommen, وصل; *bas'ka* 𐤁𐤔𐤕:
- To tar* Anstreichen, das Schiff mit Theer, زفت; *rantsch*.
- Antilope* Antilope, die von den Amharern Agasên genannte Antilopa strepzcicrus (*kudu*); *Gnellet*; Antilopa pygmaea, ابو دِقْدَق; *mantalé*, 𐤕𐤕𐤕𐤕: vgl. *hare Haase*; Ariel, Antilopa leucoryx, arab; Antilopa addax, يقَر الرادى; *beeza*; 𐤁𐤕𐤕: Tätelantilope (Rüppell Tedal), *total*. Junger Ariel, *Scho-kan*, young Ariel.
- To put on (clothes)* Anziehen, لبس; *lebis*, 𐤕𐤕𐤕:
- Work, task.* Arbeit, شغل; *schogul*; *to labor, to work* arbeiten, اشتغل في; *ischtagul* und *betnedach*, vgl. 𐤔𐤕𐤕: impulit und pass. 𐤕𐤕𐤕𐤕:

<i>Arm</i>	Arm (brachium), دِرَاع; <i>ide</i> , 𐤁𐤓: Armband, bracelet سَوَّار; <i>tekket</i> .
<i>Poor</i>	Arm (egenus), فقير; <i>fağir</i> .
<i>Jacket with sleeves</i>	Aermeljacke, kurze, weite, جُبَّة; <i>gubba</i> .
<i>Albanian soldiers</i>	Arnauten, <i>Arante</i> .
<i>Physician, Doctor</i>	Arzt, حكيم; <i>hakim</i> .
<i>Breath</i>	Athem, نَفَس; <i>tinfas</i> , einem nach Dillmann Grammatik S. 187 vorauszusetzenden 𐤔𐤓𐤁𐤍: entsprechend.
<i>Atlas</i>	Atlas, اطلس; <i>Atlas</i> .
<i>Partner</i>	Associé, شريك; <i>scharik</i> .
<i>To untie, to open</i>	Aufknüpfen, فَكَّ; <i>fetach</i> , 𐤁𐤔𐤁𐤍:
<i>To load upon</i>	Aufladen, حمل; <i>hamal</i> .
<i>To strand</i>	Auflaufen, vom Schiffe auf Felsen, لطم في; <i>hagiem</i> , هَجَم.
<i>To rise,</i>	Aufstehn, قام; <i>galass</i> .
<i>To awake</i>	Aufwachen, استيقظ; <i>ssacha</i> , 𐤔𐤁𐤕𐤕: ¹⁾
<i>To lift up (the anchor)</i>	Aufwinden, den Anker, قلع البخطاف; <i>ekschah</i> .
<i>Eye</i>	Auge, عين; <i>aint</i> , 𐤀𐤓𐤔: eye-brow Augenbraue, حاجب; <i>handschib</i> , mit Einsatz von N; <i>eye-lid</i> Augenlid, جفن; <i>konuff</i> , vgl. 𐤏𐤓𐤁:
<i>To unload</i>	Ausladen, اخرج من; <i>negiel</i> , vgl. 𐤏𐤓𐤁: evulsit und نقل transportavit.
<i>To repose</i>	Ausruhen, استراح; <i>istera</i> .
<i>To put off one's clothes</i>	Ausziehen, die Kleider, شلح; <i>fessich</i> .

¹⁾ Auch Vulgärarabisch يَحْيَى, impf. يَحْيَى, in dieser Bedeutung.

<i>Advanced guard</i>	Avantgarde zu Pferde, عسكر حراسة قدام; <i>hajâl</i> , vgl. ṢPA : und Arab. خيال Reiter, coll. خيالة.
<i>Hatchet</i>	Axt, فاس; <i>fâs</i> , amhar. ሩዕ: in Halhal <i>geddib</i> ጉድድብ:

B.

<i>Cheek</i>	Backe, خُدود (pl. von خَدّ); <i>dagum</i> .
<i>Bath (warm)</i>	Bad, warmes, حَمَام; <i>mai wuiui</i> = ṢP : ṢUP : warmes Wasser.
<i>Ballast</i>	Ballast, مَلَوَى, بوجى; <i>tarm</i> ¹⁾ .
<i>Ribbon</i>	Band, حاشية; <i>cheitan</i> , خيط (vgl. ṢPM : <i>decepit</i> eigentl. <i>irretivit</i> und ṢMṢ : <i>fallacia</i>).
<i>Tapeworm</i>	Bandwurm, دودة البطن; <i>srut</i> .
<i>Barber, to shave, razor.</i>	Barbier, حَلّاق; <i>lasé</i> , vgl. ṢHP : <i>lâssé</i> ? ṢAṢ : Scheermesser, <i>melâssé</i> ?
<i>Beard</i>	Bart, ذَقَن; <i>zachüm</i> , ṢMṢ :
<i>Barefoot</i>	Barfuss, حَفِيَان; <i>haffan</i> .
<i>Bark, boat</i>	Barke, <i>sembuk</i> , vgl. سنبكى bei Meninski.
<i>Cambric</i>	Battist, <i>tarabesûn</i> .
<i>Timber tree</i>	Bauholz, حطب البنا; <i>zetschai</i> , ṢṢ: Baum, شجر; <i>zatschai</i> , ebenso Holz.
<i>Cotton</i>	Baumwolle, قطن; <i>ottub</i> ; <i>cotton-stuff</i> , Baumwollenzeug, <i>gazil</i> (غَزَل) allgemein Gespinnst).
<i>To hasten</i>	Beeilen, اسرع; <i>scheffâg</i> , ṢṢṢṢ : frequenter, crebro fecit.

¹⁾ مَلَوَى, in der Barbarei بوجى, bedeutet cabestan, Schiffswinde (s. Humbert, Guide de la Conversation arabe, S. 128).

<i>To meet</i>	Begegnen, لقي; <i>taalefo</i> ; vgl. ḤṬḤḤ: transire fecit, und davon das reciproke ṬṬḤḤ: welches bei Ludolf nicht von خلف stammt, sondern von حلف.
<i>Companion, follower</i>	Begleiter, رفيق; <i>matlei</i> , Participialbildung von ṬḤḤ = ṬḤḤḤ:
<i>To bury</i>	Begraben, قبر; <i>gabara</i> , ΦΩΛ:
<i>Leg</i>	Bein, رجل, ساق; <i>iggir</i> , ḤṬḤ: ¹⁾ <i>tromsers</i> , Beinkleider, سروال; <i>serwal</i> , <i>schervan</i> .
<i>Knowledge</i>	Bekannntschaft, Kenntniss, معرفة; <i>marifa</i> .
<i>To touch</i>	Berühren, لمس; <i>hessasu</i> , ṬḤḤ: quaesivit, ṬḤḤ:
<i>Circumcision</i>	Beschneidung, <i>kischbo</i> . äth. ክርክር:
<i>To pay</i>	Bezahlen, خلص; <i>sellim</i> , vgl. שלם.
<i>Beer</i>	Bier, بوطه; <i>marissa</i> , vgl. ṬḤḤ: Bier ohne Hopfen.
<i>Cheap</i>	Billig (d. h. wohlfeil), رخيص; <i>rachis</i> , <i>amola galiltu</i> , vgl. ΦἈἈ: <i>Amola</i> scheint Preis zu bedeuten, s. theuer.
<i>Bit, morsel</i>	Bissen, لقمة; <i>logmat</i> .
<i>Bitter</i>	Bitter, مرّ; <i>marir</i> ṬḤḤ:
<i>Leaf</i>	Blatt, ورق; <i>woraq</i> .
<i>Lead</i>	Blei, رصاص; <i>rosas</i> .
<i>Remain</i>	Bleibehier, ابقى; <i>nesit-traf</i> , ṬḤḤ: restare, remanere.
<i>Blind</i>	Blind, اعمى; ṭo-ur, ṬḤḤ: (arab. أعور einäugig.)
<i>Blood</i>	Blut, دم; <i>dem</i> , ṬḤḤ: to scarify Blut ziehen, قصد; <i>mahegiam</i> , vgl. حِمّ schröpfen.
<i>Bow, the</i>	Bogen, قوس; <i>tinschab</i> . ²⁾

¹⁾ Auch im Vulgärarabischen رَجَل statt اَجَر.

²⁾ Vielleicht verwandt mit نَشَابَة, Pfeil, نَاشِب, Bogenschütze.

<i>Bean</i>	Bohne; فول; <i>ful</i> .
<i>Brandy</i>	Branntwein, عرقى; <i>saraqî</i> .
<i>Wound caused by burning</i>	Brandwunde, حرقَة; <i>ssathargatu</i> , አሳተ: + حرقته.
<i>To roast</i>	Braten, شوى; <i>tebass</i> , ለሰሰ: <i>roast-meat</i> , der Braten, مشوى; <i>tabuss</i> , ጥሰሰ:
<i>Bride</i>	Braut, خطوبة; <i>hessit</i> , ሕጸተ: <i>bridegroom</i> Bräutigam, خطيب; <i>hasé-ala</i> , msc. des vorigen mit der Praeposition ለ, weil ለها السخطوب gefragt wurde, dah. ሕጸፆ: Braut ist auch <i>marat</i> , ጦርዓተ:
<i>Epistle, letter</i>	Brief, مكتوب; <i>sahaf</i> , ጸሐፋ: <i>scriptio</i> .
<i>Bring hither</i>	Bring her, هات; <i>hamsi</i> . አዋጽኝ:
<i>Bread</i>	Brot, gesäuertes, <i>hemus</i> , vgl. ሕዋዝ: und حمر acri sapore fuit, s. sauer; <i>unleavened</i> ungesäuertes Brot, فطير; <i>fettir</i> ; <i>thin cakes</i> , Brot in dünnen Fladen auf Eisenblech gebacken, löhlöh, vgl. لُوح kuchenähn- liche Brote, خُبْزَة خَلَاة trocknes Brot; <i>white bread</i> , weisses Brot خبز السيد; <i>hembesit ssada</i> , ጥሰሰተ: ጸዕፆ: s. weiss; <i>old baked bread</i> , altes Brot, <i>tellit</i> ; <i>new-</i> <i>baked</i> , frisches Brot, <i>ipsit</i> .
<i>Breast</i>	Brust, صدر; <i>nehar</i> , vgl. ነሐር: weib- liche Brust, ትት; <i>tob</i> ጥብ, plur. <i>atbai</i> , አጥባተ: s. Euter, <i>udder</i> .
<i>Gun-smith</i>	Büchsenmacher, بندكجي; <i>bendukgie</i> .
<i>Hunchbacked</i>	Bucklig, محدوب; <i>dabass</i> .
<i>Butter</i>	Butter, زبدَة; <i>zibdet</i> ; zerlassene, <i>metled</i> سمن; <i>kessas</i> .

C.

<i>Dead body</i>	Cadaver, جيفة; <i>gennaset</i> , vgl. 𐤒𐤇𐤍: pol- linxit, arab. جنازة Leiche, Leichnam.
<i>Lemon</i>	Citrone, ليمون; <i>limun</i> .
<i>Compass</i>	Compass, بُرْصَلَة; <i>dira, diret</i> .
<i>Corsair</i>	Corsar, قرصان; <i>njam, m-haissa</i> , vgl. 𐤍𐤓𐤕: intente speculatus est doli faciendi causa — 𐤍𐤓𐤕:

D.

<i>Gut, bowels</i>	Darm, معى; <i>amesid. 𐤏𐤓𐤕𐤔</i> : viscera.
<i>Dates, dry</i>	Datteln, getrocknet, تمر; <i>tammer</i> ; in the form of a great cake, in einen Fladen zusammengepresst, arabisch agna عَجْوَة (s. Boethor unter Datte), <i>maagiun</i> , vgl. عجن to knead kneten, معجون dough, Teig und 𐤔𐤓𐤕: vom dick sein benannt.
<i>Adze</i>	Dechsel, krumme Hacke, قَدْوْم; <i>gadum</i> .
<i>Thick</i>	Dick, تَخِين; <i>gasif, 𐤒𐤇𐤍</i> :
<i>Ink</i>	Dinte, مَدَاد; <i>bedud</i> , Verwechslung der Labialen, s. Anker.
<i>Ink-horn; ink- glass</i>	Dintenfass, دَوَايَة, <i>duwaje</i> .
<i>Dagger</i>	Dolch, خَنْجَر; <i>sotel. 𐤏𐤓𐤕𐤔</i> :
<i>Box</i>	Dose, عُلْبَة; <i>hoga</i> , arab. حُقَّة.
<i>Thread, wire,</i>	Drath, قَيْل; <i>gera</i> .
<i>Darkness</i>	Dunkel, das, damana. 𐤕𐤓𐤕: Wolke.

Durra Durra, دُرَّة; *durra*; reife Durra, gekocht, *Food of ripe durra balila* (von balla essen); unreife Durra grob gestossen und gekocht als Zuspäise *Food of unripe durra* genossen, *scharid*. **WPT**: Durramehlbrei, *Pap of durra* arab. *lugm* genannt, *gaad*.

E.

Jewel Edelstein, جَوْهَر; *fs* (arab. فَصّ), *sejaga* (arab. صِيَاغَة?), 'achbab.

Althea Eibisch, hibiscus esculentus, بَامِيَة; *bāmije*.

Lizard Eidechse, kleine, حَرَبَاء, Chamäleon, *ssasan*; a greater species, grosse Eidechse حَرَذُون; *galgal*.

Eggs Eier, بَيْض; *bedschdraui*, zsgs. von بَيْض + *dirho*, **RCU**: *hen*, Huhn. Vogeleier heissen *bete sararit* in Halhal = بَيْض + **WLZ**:

One-eyed Einäugig, اَعْر; *hante ainte ourde*; hante ist *one*, *eins* أَحَد:

One-armed Einarmig, اَكْتَع; *hante adehu*; Arm, ide + suff. 3 sgl. msc.

Invitation Einladung, عَزْوَمَة; *asuma*.

To envelop Einwickeln, كَفَن; *kaffan*.

Disgusting Ekelhaft schmeckend, *linabra labolil*, vgl. *balila*.

Elephant Elephant, فِيل; *harômâs*.

Ivory Elfenbein, عَاج; *ag*.

Ell, yard Elle, ذِرَاع; *dra*.

Elbow Ellenbogen, كَوْع, pl. كَيْعَان; *minkub*, **STHP**: was Ludolf aus مَنَكِب humerus, armus erklärt.

Parents Eltern, وَالِدَيْن; *noledên*.

Heir Erbe, وَارِث; *waris*, plur. ebenso, **OLU**:

<i>To vomit</i>	Erbrechen, قي; <i>gai</i> ; ΦΡΑ :
<i>Fatigue, weariness</i>	Ermüdung, تعب; <i>tarab</i> .
<i>Ass</i>	Esel, حمار; <i>adig</i> , ΑΡΓ : <i>she-ass</i> Eselin, حماره; <i>edgit</i> , ΑΡΓΙΤ : <i>to cry like an ass, to bray</i> , wie ein Esel schreien, نهق; <i>nahiek</i> .
<i>Meat</i>	Essen, das, عيش; <i>belléh</i> , ΠΑΟΥΤ : <i>he eats</i> , er isst, <i>hottu belléh</i> . ΠΑΟΥ : <i>Bad food</i> schlechtes Essen, <i>mesack kefotu</i> , vgl. ΦΑΗ : und <i>bad</i> , schlecht <i>kufu</i> .
<i>Vinegar</i>	Essig, خلّ; <i>chal</i> .
<i>Eunuch</i>	Eunuch, طراشى; <i>tauaschi</i> .
<i>Udder</i>	Euter, بَرّ; <i>atbai</i> , vgl. ΜΠΘ <i>suxit</i> , ΤΗ : <i>breast</i> , Brust.

F.

<i>Tasteless</i>	Fade im Geschmack, باسل (?); <i>bodeg</i> .
<i>Rottenness</i>	Fäulniss, عفونة; <i>muschmusch</i> , rad. ΦΗ : putruit, vgl. ΜΣΙΣΕ <i>confusio operis</i> .
<i>To fall</i>	Fallen, وقع; <i>wotcha</i> , ΩΡΦ : oder <i>walga</i> gesprochen.
<i>Family</i>	Familie, اهل; <i>ahelu</i> .
<i>Color</i>	Farbe, لون; <i>lön</i> , <i>laun</i> .
<i>Fist</i>	Faust, قبضة; <i>dschgäma</i> .
<i>Pen</i>	Feder, قلم; <i>qallam</i> , ΦΑΡ : <i>To cut the pen</i> Federn schneiden, برّی; <i>gassim</i> , THP :
<i>Penknife</i>	Federmesser, مِبْرَا; <i>qallamije</i> , <i>magsemit</i> — ΘTHPOT : welches bei Ludolf fehlt. <i>Feather</i> , wings, Vogelfedern, ريشة; <i>agnaf</i> . ΑΗΓ : plur. von ΗΓ :
<i>Fig</i>	Feigen, تين; <i>tin</i> .
<i>File</i>	Feile, مِبْرَد; <i>mabrat</i> .

<i>To go away</i>	Fortgehn, مضى; <i>gis</i> ʔOH:
<i>Woman</i>	Frau, امرأة, مَرَأَة; <i>essit</i> , ḤṢṢṢ: aus ansit zusammengezogen, denn der plur. ist <i>annis</i> .
<i>Field, country</i>	Freies Feld, خلا; <i>kaddên</i> , ʔḤḤ:
<i>Inn</i>	Fremdenhaus, خان; <i>beet krai</i> , ʔṢ: + einer durch Metathesis aus ʔPZ: ent-sprungenen Form.
<i>Breakfast</i>	Frühstück, فطور; <i>sattur</i> .
<i>Fox</i>	Fuchs, ثعلب; <i>baihot</i> .
<i>Guide</i>	Führer; <i>marra</i> , von ʔḤḤ:
<i>Ring as an orna- ment of the an- cles of Arabic women.</i>	Fussspangen, خنجل; <i>hegül</i> , arab. جُل.
<i>Ankle</i>	Fussknöchel, كعب; <i>jared elgir</i> . vgl. <i>iggir</i> , ḤṢṢ: Bein.

G.

<i>Gall</i>	Galle, صفرا; <i>gai-i</i> , ʔḤḤ: ruber.
<i>To give</i>	Geben, haba, ʔUH:
<i>She bears</i>	Gebären, sie gebiert, ولدت; <i>woladut</i> ʔḤṢṢ:
<i>Horse-bit</i>	Gebiss (am Pferdezaum), لجام; <i>legiam</i> , ḤḤḤ:
<i>To go on foot</i>	Gehen zu Fusse, مشى; <i>aba agru geisch</i> , scheint aus <i>gis</i> ʔOH: mit <i>ba'egru</i> ḤḤṢ: zusammengesetzt; <i>to go slowly</i> , langsam gehn, بطى, <i>abuğrutkagis</i> = <i>itis-saëni</i> . Statt ʔ wird <i>aba</i> , <i>abi</i> gesprochen, vgl. in dem Gespräch <i>abi higa</i> in der Sprache von <i>tahage</i> sprechen.
<i>Brain</i>	Gehirn, دماغ; <i>hangal</i> .
<i>Hearing</i>	Gehör, سَمِعَ; <i>semu</i> , ḤḤḤ: vgl. ḤḤṢṢ:
<i>Vulture</i>	Geier, نسر; <i>hobai</i> , ʔḤḤ: ʔḤṢṢ, <i>milvus</i> .

<i>Cooked</i>	Gekocht, مطبوخ; <i>beschul</i> , בִּשְׁחָל:
<i>Yellow</i>	Gelb, اصفر; <i>hamelmil</i> , fem. <i>hamelmal</i> חַמְלַמַּל:
<i>Joint</i>	Gelenk, مَفَصَّل; <i>mufsel</i> .
<i>Consort</i>	Gemahl, زوج; <i>bé'issa</i> , vgl. בְּיִסָּה: Gemahlin, spouse زوجة; <i>ssitu</i> , vgl. Frau, <i>essit</i> , plur. <i>ansu</i> .
<i>General</i>	General, اِغَا; <i>aga</i> .
<i>Barley</i>	Gerste, شعير; <i>scharîr</i> .
<i>Smell</i>	Geruch, رِيح; <i>tzena</i> , רִיחַ: a bad odour schlechter Geruch, רִיחַ מְרִיבָה; <i>tzena-kui</i> — רִיחַ: חֵן-P: a good odour guter Geruch, رِيح طيبة; <i>gorum</i> . Vielleicht ein Missverständniss, vgl. זָקֵן: <i>venerabilis</i> .
<i>Sort</i>	Geschlecht, Art جنس, <i>gins</i> .
<i>Sharpened</i>	Geschliffen, schleifen, سَق; <i>mashal</i> von מִשָּׁל:
<i>Taste</i>	Geschmack, ذوق, طعم; <i>taum</i> , טַעַם:
<i>Sore</i>	Geschwür, דִּמְלָה; <i>meql</i> , מַעַל: pus.
<i>Swelling</i>	Geschwulst, ورم; <i>höbut</i> , חֹבֵט:
<i>Sight</i>	Gesicht, نظر; <i>nadar</i> — نظر, vgl. נָזַר: <i>short-sightedness</i> kurzes Gesicht, نظر قصير <i>nadru huttu</i> .
<i>Musket</i>	Gewehr, בִּנְדֻק; <i>benduq</i> , נֶפֶט ¹⁾ , בִּנְדֻק:
<i>Gain</i>	Gewinn, כֶּסֶב, רֶבֶח; <i>kasban</i> .
<i>Glass-bottle</i>	Glasflasche, قَرَاظَة; <i>gard'ir</i> (eig. plural von قَارُورَة, Glasgefäß, statt قَوَارِير); Glas zum Trinken کاس, <i>käs</i> .
<i>Smooth</i>	Glatt, לֵיִן; <i>lamist</i> , אֶפֶס planum fuit, אֶפֶס:

¹⁾ נֶפֶט, Naphta, ein sprachlicher Ueberrest aus der Zeit des Gebrauches des Naphta als Projectils im Kriege.

<i>Happy</i>	Glücklich, سعيد; saïd.
<i>Gold</i>	Gold, ذهب; dahab, worq. 𐤎𐤕𐤔: Goldsmith Goldarbeiter, صايغ; zaïg.
<i>Tomb</i>	Grab, قبر; kabber in der alten Sprache 𐤕𐤏𐤍𐤕𐤔: u. 𐤕𐤏𐤍𐤕:
<i>Straight</i>	Grade, مستقيم; watata; straight on grade aus, dugri ¹⁾ .
<i>Gray old man</i>	Greis, عجوز; aber, ebenso plur. und fem. عجوزة, vgl. 𐤕𐤏𐤍𐤕: In Halhal dagegen deglel, plur. degalil. Der weisshaarige Mann, شايب, scheba (vgl. 𐤏𐤙𐤏𐤕𐤔) und plur. schajab — 𐤏𐤙𐤏𐤕:
<i>Great, tall</i>	Gross, lang, طويل; regim, abi, 𐤏𐤙𐤏𐤕:
<i>Green</i>	Grünes, خضرا; chodra; grün, اخضر, achder, fem. achdar.
<i>Gum</i>	Gummi, صمغ; asha.
<i>Good</i>	Gut, gorun 𐤒𐤕𐤙: saleh صالح.

H.

<i>Hair</i>	Haare, شعر; tschigger, dschiggar, 𐤕𐤕𐤕: ebenso die Thierhaare, وبر.
<i>Ugly</i>	Hässlich, قبيح; abi, das Arab. قبيح selbst mit Aufgabe des ق; Lane, Aegypter, deutsch von Zenker, II, p. 14.
<i>Half</i>	Halb, نصف; sör, ferraga, vgl. فرقى, obgleich diese Wurzel im Geez nur — فرفر — erlösen vorkommt.
<i>Halm, stalk</i>	Halm, تبن, gandschid.

¹⁾ Türkisch-Arabisch دوغرى, طوغرى.

- Collar, a little** Halsband, kleines, عَقْد; *meschchas*; a great one, grosses, bis zum Boden reichendes, طوق; *meschachis*.
- Hammer** Hammer, مطرقة; *matraga*.
- Palm** Handteller, كف اليد; *erhad* ḥLḥ: plur. ḥLḥT: *back of the hand* Handrücken, arde; *right hand*, rechte Hand, يد اليمين; *man*, verkürzt aus Pḥ: *left hand*, linke Hand, يد الشمال; *schengeb*, שָׁנֵב: durch den Nasal erweitert.
- To traffic** Handeln (mercari), تجر; *taggier*, sogub.
- Bladder** Harnblase, برة مبركة; *minnefahud*; Urine Harn, بول; *mai*, ME:
- Hare** Hase, ارنب; *mantaké*, מַנְתָּקֶה: vgl. Antilope.
- Highroad** Hauptstrasse, طريق السلطان; *soq essultan*.
- Skin** Haut, جلد; *gilt*, in Adana *gorbet*, vgl. ΦC4T: cortex; *to skin* die Haut abziehen, قشط, سلخ; *garbotuse/gir*, dessen erster Theil = *gorbet*.
- Seadog** Hayfisch, arwe, ḥCΦ: welches, wie es scheint, einen sehr weiten Begriff hat; auch der Delphin, دُخَس, دُغِيل, heisst so.
- Hazard** Hazardspiel, صَدَقَ; *komar*, قمار.
- Midwife** Hebamme, داية; *machrassit* von ḥḥLW: plur. *machariss*.
- To marry** Heirathen, زوّج; *be'issa* מְבִיסָה (?) oder denominat. von מְבִיסָה: vgl. Gemahl. Vielleicht ist eins von beiden Wörtern unrichtig und زوّج mit זָוַג verwechselt.

<i>Shirt</i>	Hemde, قميص; <i>qamiss</i> .
<i>Stallion</i>	Hengst, فحل; <i>feras tabaat</i> , אֶלֶן: תִּנּוֹת: d. i. männliches Pferd.
<i>Autumn</i>	Herbst, خريف; <i>avul</i> .
<i>Heart</i>	Herz, قلب; <i>hub</i> , אֵן: לֵב.
<i>Sorcerer</i>	Hexenmeister, سَحَّار; <i>bosdi</i> , vgl. אֶסְדִּי: <i>nehbbai</i> , vgl. יִצְנִי: faber; Hexe, <i>bosdit</i> , <i>nehabait</i> .
<i>Lame</i>	Hinkend, اعرج; <i>hankisch</i> , אֶחָדִין:
<i>Hinderquarters</i>	Hintere, der, آخر; <i>gora</i> , <i>daharai</i> אַחֲרָי: <i>the hindmost</i> , der Hintere, podex, طيز, بُخْش; <i>angeb</i> ¹⁾ ; Hinterbacke, كفل; <i>sendud</i> .
<i>Plane</i>	Hobel, فاره; <i>färe</i> .
<i>High</i>	Hoch, ugul.
<i>Espoused</i>	?Hochzeit, عُرْس; <i>marai</i> , fem. <i>marât</i> . Doch scheint dies irrig und viel- mehr אֶסְדִּי: אֶסְדִּי: sponsus, sponsa gemeint zu sein.
<i>Wood</i>	Holz, حطب; <i>atschai</i> , אֶשֶׁי:
<i>Honey</i>	Honig, عسل; <i>mazar</i> , אֶסְדִּי: <i>Wine made of</i> <i>honey</i> , der Honigwein, תֵּדֶשֶׁךְ.
<i>Horn</i>	Horn, قرن; <i>karin</i> , אֶסְדִּי:
<i>Pretty</i>	Hübsch, קוֹיִס; <i>grun</i> , vgl. guter (Geruch?) <i>görun</i> .
<i>Hip</i>	Hüften, <i>ssamettu</i> . (?) vgl. Schenkel.
<i>Hen</i>	Huhn, דجاج; <i>dirho</i> , אֶסְדִּי: plur. אֶסְדִּי:
<i>Dog</i>	Hund, כלב; <i>kab</i> , אֶסְדִּי:
<i>Hungry</i>	Hungrig, جيعان; <i>gjesan</i> .
<i>Hyena</i>	Hyäne, ضئع; <i>karetsch</i> .

¹⁾ Wahrscheinlich vom نقب; vgl. Loch.

I.

<i>Yes</i>	Ja, äha.
<i>Jacket</i>	Jacke, عنتري; <i>anterri</i> .
<i>Youth, a</i>	Jüngling, شاب; <i>modu nusch</i> = young boy, junger Sohn 𐤎𐤁𐤏: 𐤉𐤁𐤏: young daughter, junge Tochter, صبيّة; <i>woletu nisch</i> = 𐤎𐤁𐤏: 𐤉𐤁𐤏: Virgin, Jungfrau بكر; <i>bikr</i> . bachelor Junggeselle, <i>schebáb</i> , pl. <i>schab</i> .

K.

<i>Coffee</i>	Kaffe, قهوة; <i>kachwa</i> .
<i>Caftan</i>	Kaftan, قفطان; <i>kufstan</i> .
<i>Calf</i>	Kalb, عجل; <i>agál</i> , plur. <i>agul</i> , 𐤁𐤏𐤁: veal, Kalbfleisch, لحم عجل; <i>egal</i> .
<i>To calk</i>	Kalfatern, قلفط; <i>kalfut</i> .
<i>Chalk</i>	Kalk, نورة; <i>nuret</i> , 𐤏𐤏:
<i>Comb</i>	Kamm, مشط; <i>to comb</i> kämmen, مشط; <i>re'eschi esitter</i> , vgl. 𐤏𐤏𐤏: und 𐤏𐤏𐤏:
<i>Camel</i>	Kamel, جبل; <i>geml</i> , 𐤏𐤏𐤏: female camel, Kamelstute, ناقة; <i>naët</i> , 𐤏𐤏𐤏: mit Auf- gabe des ى wie in قبيح hässlich — <i>abi</i> ; <i>for riding</i> Reitkamel, هجين; <i>hegin</i> ; <i>the hump of a camel</i> , Kamelbuckel, سنام, <i>solan</i> , vgl. 𐤏𐤏𐤏: von dem Ludolf sagt: Respondet graeco κυρτός, gibbo- sus, Levit. 21, 20. Ein Wechsel von L und N findet sich auch in سرّال — <i>schernan</i> . <i>The saddle for baggage</i> , Kamelpack- sattel, <i>heivot</i> ; <i>the saddle for riding</i> , Kamelreitsattel, arab. <i>mahlufa</i> ge- nannt; <i>schönefell</i> . <i>Camel-driver</i> Kamel- traiber, جتال; <i>gemtal</i> .

<i>Cannon</i>	Kanone, مدفع; <i>medfah</i> ; <i>cannon-ball</i> Kanonenkugel, كورة, جلة; <i>gietila</i> ; <i>canonier</i> , Kanonier طربچي, <i>tubgie</i> .
<i>To catch</i>	Kapern, قرصن, Denominat. von قُرْصَان <i>corsair</i> ; <i>nahab</i> , نهب <i>rapuit</i> .
<i>Caravan</i>	Karawane, قافلة, <i>gafila</i> ; <i>the caravan arrives</i> , die Karawane kommt, <i>gafila temetsehit</i> .
<i>Cheese</i>	Käse, جبن; <i>gibn</i> , ٢١١٢٢:
<i>Stew-pan.</i>	Kasseroll, diss.
<i>To chew</i>	Kauen, مضغ; <i>mitscher</i> , ٢٨٢:
<i>To buy</i>	Kaufen, اشترى; <i>sabi</i> ¹⁾ ; <i>to sell</i> verkaufen باع; <i>asbaa</i> , Caus.
<i>Taper</i>	Kerze, شمع; <i>schamaa</i> , ١٢٢٢: grosse Kerze, <i>schamadan</i> , شمعدان ²⁾ .
<i>Babe</i>	Kind, kleines, طفل; <i>wo gulha</i> , ٢٨٢: und ٢٢٢: ? <i>An illegitimate child</i> uneheliches, بندوق ³⁾ ; <i>degala</i> , pl. <i>degalit</i> ٢٢٢: amh.; zweites Kind, ثانی; <i>dagem</i> ; ٢٢٢: Besser als ٢٢٢: wäre ٢٢٢: zu vergleichen.
<i>Chin</i>	Kinn, دقن; <i>ssachem</i> ٢٢٢: vgl. Bart, <i>jaw-bone</i> Kinnbacke, <i>nakak</i> , vgl. ٢٢٢:
<i>Chest</i>	Kiste, صندوق; <i>muschtsagsa</i> .
<i>Clothes</i>	Kleid, ثوب; <i>lebas</i> , ٢٢٢: doch scheint die Form arab. zu sein, لباس.
<i>Moth</i>	Kleidermotte, عتة; <i>gonjon</i> , ٢٢٢: fullo, ٢٢٢: <i>tinca</i> .
<i>Little</i>	Klein, صغير; <i>ne'usch</i> , ٢٢٢: fem. <i>ne'isch</i> .
<i>Cliff</i>	Klippe, صخر; <i>schaab</i> , شغب.

¹⁾ Altarabisch سبأ, speziell Wein kaufen.

²⁾ Eig. Leuchter zum Aufstecken einer Kerze.

³⁾ Boethor: „Bâtard — en Syrie بندوق, plur. بناديق.“

<i>Clever</i>	Klug, عاقل; <i>agil</i> .
<i>Boy</i>	Knabe, <i>hessân</i> , <i>هٲٲٲ</i> :
<i>Knee</i>	Knie, ركب; <i>berik</i> , <i>ٲٲٲ</i> :
<i>Bone</i>	Knochen, عظم; <i>âssem</i> , <i>addim</i> , <i>ezum</i> , <i>ٲٲٲ</i> :
<i>Waistcoat-button</i>	Knöpfe, runde zur Weste, sing. <i>gobet</i> , plur. <i>gobeb</i> ; gewöhnliche Knöpfe, قفلة; <i>kubbat</i> , the ordinary buttons.
<i>To bind</i>	Knüpfen, عقد; <i>angid</i> , <i>ٲٲٲ</i> : mit Nasaleinsatz.
<i>Boat</i>	Kahn, قارب; <i>gelbet</i> , <i>gerar</i> .
<i>Mire</i>	Koth, وحل; <i>tschenduck</i> .
<i>Sick</i>	Krank, schwach, ضعيف; <i>kömüm</i> , fem. <i>hemmet</i> , <i>هٲٲٲ</i> :
<i>To scratch</i>	Kratzen, حك; <i>hakak</i> , <i>هٲٲٲ</i> :
<i>Herb</i>	Kraut, حشيش; <i>schâzr</i> , <i>ٲٲٲ</i> :
<i>Circle</i>	Kreis, دائرة; <i>dajira</i> .
<i>War</i>	Krieg, حرب; <i>harb</i> , in Halhal <i>konât</i> = <i>ٲٲٲٲ</i> : <i>declaration of war</i> Kriegserklärung, اشتہار الحرب; <i>worar</i> ; <i>man of war</i> Kriegsschiff مَرَكَب بَيْلِيك; <i>schuki</i> . <i>Commander of a thousand</i> Kommandeur von Tausend, <i>bimbaschi</i> ; <i>of a hundred</i> , von Hundert <i>jus baschi</i> ; <i>General in chief</i> Obercommandeur, <i>bascha</i> oder <i>kullo gassi</i> (scheint mir قول كَتخدا سي <i>Commandeur der Janitscharen</i>); <i>Commander of fifty</i> , Kommandeur von Fünfzig, <i>buluk baschi</i> .
<i>Company</i>	Kompagnie, <i>اوضه</i> ¹⁾ ; <i>karakün</i> .

¹⁾ Türk. *oda*, eig. Stube, Zimmer, ursprünglich die in einer Caserne zusammenwohnenden Soldaten.

<i>Head</i>	Kopf, راس; <i>ras</i> , رَاس: neben dem arab. <i>ras</i> auch, wie es scheint, <i>re'esch</i> . Vgl. kämmen.
<i>Cork-wood</i>	Korkholz, قِشْر; <i>kischr</i> .
<i>Body</i>	Körper, جسم; <i>nefs</i> , نَفْس:
<i>To taste</i>	Kosten, ذاق; <i>tasmu</i> , تَاسَمَوْا: <i>to lick</i> mit der Zunge lecken, لعق; <i>lachs</i> لَاحَسَ: arab. auch لحس.
<i>Crooked, curved</i>	Krumm, مُعَرَّج; <i>awatsch</i> , اعرج.
<i>Cuirass</i>	Kürass, درع; <i>derè</i> , دَرَع:
<i>Cake, unleavened and thin</i>	Kuchen, ungesäuert, dünnplattig, aus Weizenmehl, mit viel Fett zum Frühstück genossen, فطير, <i>fettir</i> .
<i>Short</i>	Kurz, قصير; <i>hatschir</i> , حَاصِر:

L.

<i>To load</i>	Laden, die Flinte, عَمَر; <i>mela</i> مَلَا: <i>Ramrod</i> Ladestock, مَدَن; <i>tekteki</i> .
<i>The charge, load</i>	Ladung, رَسَق, تَغْيِيَة; <i>schechnet</i> (arab. انْشَأَنَ anfüllen, beladen, befrachten).
<i>Lamb</i>	Lamm, خروف; <i>ajot</i> .
<i>Lamp</i>	Lampe, قَنَدِيل; <i>gandil</i> , قَنَدِيل:
<i>Long</i>	Lang, طويل; <i>ragim</i> , رَغِيم.
<i>Lance, spear</i>	Lanze, رَمَح; <i>konat</i> , كَوْنَات: <i>a little lance</i> kleine Lanze, مِزْرَاق; <i>belach</i> , بِلَاح: mucro. <i>A pair of spears</i> , Ein Paar Lanzen, <i>tchimara</i> , bei den Beduân und Schohos. Vgl. <i>thol</i> : <i>tholz</i> : compages, vom Zusammenbinden so benannt.
<i>To run</i>	Laufen, جرى; <i>ssaë</i> (arab. سَعَى).

<i>Louse (of the camel)</i>	Laus (näml: eine eigenthümliche Art von Camellaus), قُرْد; <i>tschib</i> .
<i>Liver</i>	Leber, كبد; <i>kabdet</i> , 'H-HP:
<i>Leak</i>	Leck, <i>dobala</i> , vgl. دُبْلَة <i>adversitas</i> ; <i>cleft</i> , Spalte, شَقّ, فلق; <i>haschua</i> (vgl. ḥwṣṭ: vitium in quavis re ?) <i>to become leaky</i> Leck werden, <i>harjat dobala</i> , vgl. ḥḏṭ: insculpsit, mit Wechsel von W und J.
<i>Leather</i>	Leder, جلد; <i>gild</i> , in Halhal <i>maëss</i> ḥḥn:
<i>Teacher</i>	Lehrer, فقيه; <i>fagi</i> .
<i>Body</i>	Leib, جوف; <i>gof</i> .
<i>Light, easy</i>	Leicht (<i>facilis</i>), سهل; <i>gufif</i> , خفيف, (<i>levis</i>) <i>galil</i> , ΦΛΔ:
<i>Glue</i>	Leim, شراس, غَرَا; <i>habako</i> , viell. verhört für tabako, vgl. ḥḥḥ: <i>adhaesit</i> , ḥḥḥ: gluten.
<i>Linen-cloth</i>	Leinwand, كَتَان; <i>kottan</i> .
<i>Ladder</i>	Leiter, سُلَّم; <i>maarakit</i> , vgl. ṢḶḶ: <i>ascendit</i> , ḥḥḥ: <i>gradus</i> plur. ḥḥḥ(ḥ):
<i>Leopard</i>	Leopard, arab. <i>marafil</i> (?); <i>humum</i> , هُمَام leo?
<i>To read</i>	Lesen, قَرَا; <i>gara</i> .
<i>Lover</i>	Liebhaber, محبوب; <i>fatai</i> , ḥḥḥ: <i>the beloved woman</i> , Geliebte, مكبرية; <i>fatait</i> ḥḥḥ: <i>love-apple</i> Liebesapfel, Lycopersicum esculentum, بادنجان; <i>badengân</i> .
<i>Lieutenant</i>	Lieutenant, ملازم; <i>melasim</i> ; <i>Sergeant</i> , Unterofficier, شويش (türk. چاوش); <i>schauisch</i> .
<i>Left</i>	Links, على الشمال; <i>schengeb</i> ḥḥḥ: einer der Links ist, franz. gaucher, أَغْسَر; <i>schangawai</i> ; würde einem ḥḥḥ: entsprechen.

<i>Lentils</i>	Linsen, عدس; <i>addas</i> .
<i>Lip</i>	Lippe, شَفَّة (vulgär statt شَفَّة); <i>kamfer</i> , ᠠᠨᠵᠠᠴ:
<i>Hole</i>	Loch, ثَقْب; <i>mangab</i> .
<i>Lion</i>	Löwe, اسد; <i>hajet</i> .

M.

<i>Measure</i>	Maass, هنداسه; <i>hendassa</i> .
<i>Meager</i>	Mager, ضعيف; <i>daif</i> .
<i>Man</i>	Mann, رجل; <i>ennas</i> , (ᠠᠨᠵᠠᠨ?) <i>males of animals</i> Männchen von Thieren ذَكَر, <i>dakr</i> , <i>tabaat</i> , ᠲᠠᠨᠤᠲᠠ: Der Plural ist nur <i>tabaën</i> , ob — ᠲᠠᠨᠤᠵᠠᠨ?
<i>Cloak with short sleeves</i>	Mantel, mit kurzen aufgeschnittenen Ärmeln, بنيش; <i>bennisch</i> ; <i>embroidered</i> <i>cloak</i> , gestickter Mantel, <i>abbat</i> .
<i>Marrow</i>	Mark, مُخ; <i>inge</i> , ᠠᠨᠵᠠᠨᠣ:
<i>Mast</i>	Mast, صاري; <i>daggal</i> (alt arab. دَقْل).
<i>Sailor</i>	Matrose, نُوتِي; <i>nachuda</i> (نَاخُودَا), pers. Schiffsherr).
<i>Mason</i>	Maurer, بَنَّا; <i>banna</i> .
<i>Mule</i>	Maulthier, بغل; <i>bagl</i> , ᠨᠥᠮᠠ:
<i>To bleat</i>	Meckern, von der Ziege, ثَاج; <i>negai</i> , vgl. ᠢᠦᠮᠠ:
<i>Medicine</i>	Medicin, دَا; <i>daua</i> .
<i>Meal, flower</i>	Mehl, دقيق; <i>haridsch</i> , ᠶᠤᠯᠠᠰ: <i>dagèt</i> ; <i>pap</i> , Mehlbrei von Durra, arab. <i>lugm</i> (لُقْم von لُقْمَة ?) genannt, <i>jaad</i> . Zu <i>dagèt</i> vgl. ᠲᠠᠭᠡᠲ: wo Ludolf sagt: Aethiops meus mihi exponebat mola minor quam ᠲᠠᠭᠡᠲ: ad tenuiorem reddendam farinam.

<i>Several persons</i>	Mehrere, جيلة; <i>giamlat</i> .
<i>Men</i>	Menschen, ناس; <i>adām</i> , plur.
<i>Knife</i>	Messer, سكين; <i>sekin</i> , in Halhal <i>schekin</i> ; Schlachtsmesser, <i>a butchers knife</i> سيم; <i>esluch</i> . Messerschmidt, سكاكينى; <i>sekakin</i> .
<i>Milk</i>	Milch, حليب; <i>halib</i> ሐሊብ: saure Milch <i>sour milk</i> , لبن رايب; <i>hegân</i> , ስፑን: lac tridui, amharisch ሐፑብ:
<i>Dinner</i>	Mittagbrot, غذا; <i>messach</i> , ሞላሕ: Das Essen nach Mitternacht im Ramadan, <i>the supper after midnight in the Ramadan</i> سكور, <i>ssahur</i> .
<i>Month</i>	Monat, شهر; <i>ward</i> , ወር፡
<i>Morning</i>	Morgen, صبح; <i>aguah</i> , vgl. ነገሀ: und ነገሀ: matutinum tempus, Hauasa <i>niggâho</i> .
<i>Miller</i>	Müller, طحان; <i>tahân</i> , vgl. die Wurzel in ጥሕን: Gerstenmehl; <i>mill-stone</i> Mühlstein, طاحون; <i>tahân</i> ; Stein zum Zer- quetschen der Durra, <i>stone for</i> <i>crushing the durrah</i> , <i>malchan</i> , vgl. مطحان.
<i>Mouth</i>	Mund, فم; <i>af</i> , ሐፋ:
<i>Muslin</i>	Musselin, شاش; <i>schâsch</i> .
<i>Shell</i>	Muscheln, صدف; <i>ssadif</i> , <i>the same means</i> <i>mother of pearl</i> , so auch Perlmutter.
<i>Nutmeg</i>	Muskatnuss, جوز طيب; <i>kel</i> .
<i>Mother</i>	Mutter, ام; <i>ummi</i> , ሀዋ: meine Mutter, <i>my mother</i> , <i>ummie</i> ; deine, <i>thy mother</i> , <i>um-</i> <i>muka</i> ; seine, <i>his mother</i> , <i>ummu</i> . Nach der Vocalisation arabisch, allein das Suffix in <i>ummie</i> Aethiopisch, ሀዋ፡

N.

<i>Navel</i>	Nabel, سُرَّة; <i>ssora</i> .
<i>Night</i>	Nacht, لَيْلَة; <i>lati</i> , 𐤋𐤁𐤕:
<i>Rear-guard</i>	Nachtrab, عسكر حراسة خلف; <i>nasam</i> , نظام?
<i>Neck</i>	Nacken, عنق; <i>erdod</i> , <i>segad</i> , vgl. 𐤍𐤏𐤕:
<i>Naked</i>	Nackt, عريان; <i>erjan</i> .
<i>Needle</i>	Nadel, ابرة; <i>ibrat</i> .
<i>Nail</i>	Nagel (unguis), ظفر, <i>soffûr</i> 𐤏𐤕𐤕: (clavus), مسبار; <i>musmar</i> .
<i>To sew</i>	Nähen, خياطة; <i>chajate</i> .
<i>Food</i>	Nahrung, عيش, <i>belléh</i> , 𐤏𐤁𐤕𐤕: 𐤏𐤁𐤕: Nahrungsvorräthe, provisions زادة; <i>sonade</i> .
<i>Name</i>	Namen, اسم, <i>ssemu</i> , 𐤏𐤕: plur. <i>asmaju</i> 𐤏𐤏𐤕𐤕:
<i>Mad</i>	Narr, <i>magnân</i> . Narrheit, <i>madness</i> جنان; <i>giendân</i> .
<i>Nose</i>	Nase, انف; <i>anif</i> , 𐤏𐤕𐤕: Nasenspitze, <i>the top of the nose</i> , رأس الانف; <i>ramschetti</i> <i>anif</i> .
<i>Clove</i>	Nelken, Gewürz, قَرْنَفُل; <i>kanufr</i> , aus dem arab. corrumpiert.
<i>New</i>	Neu, جديد; <i>haddis</i> 𐤏𐤁𐤕:
<i>Net</i>	Netz, شبكة; <i>schachuat</i> , ob Transposition des arabischen?
<i>Nice</i>	Niedlich, كَوَيِّس; <i>grun</i> .
<i>Reins</i>	Nieren, كَلَى; <i>kulot</i> , 𐤍𐤏𐤕𐤕: pl. 𐤍𐤏𐤕𐤕:
<i>Hippopotamus</i>	Nilpferd, فرس البهر; <i>aënssid</i> .

O.

<i>Bull, Ox</i>	Ochse, ثور; <i>barai</i> , ብሔረ: Ein Ochsenfell, welches auf das Angerëb gelegt wird, heisst <i>gindi</i> , <i>skin of an ox, which is covered over an Angareb.</i>
<i>Oil</i>	Oel, زيت; <i>sselid</i> (arab. سَلِيْط u. ሰለፕ).
<i>Stove</i>	Ofen, فرن; <i>furn.</i>
<i>Ear</i>	Ohr, اذن; <i>ezin</i> , ኢኒን: <i>Ear-ring Ohrring</i> , حلقة; <i>kulkulet.</i>

P.

<i>Slipper</i>	Pantoffel, بابوش; <i>babusch.</i>
<i>Parrot</i>	Papagei, دُرَّة, بَبَّغان; <i>durra.</i>
<i>Paper</i>	Papier, ورق; <i>woraga.</i>
<i>Horsemen Pl. passengers</i>	Passagiere, رُكَّاب; <i>rukkab.</i>
<i>Cartridge</i>	Patrone, فشكة; <i>faschaka.</i>
<i>Pitch</i>	Pech, قطران; <i>ssendrus</i> , ቅፑረን: (سندروس) und ሰንደርስ: Sandarach).
<i>Whip</i>	Peitsche, مِقْرَعَة; <i>hanadsch.</i>
<i>Pearl</i>	Perle, لؤلؤ; <i>lul</i> ; ለፀላ: ለል: <i>Mother of pearl Perlmutter</i> , صدف, <i>ssadaf</i> , wie Muschel.
<i>Pepper</i>	Pfeffer, فلفل; <i>berberéh.</i> በርበረ:
<i>Pipe</i>	Pfeife, türkische, <i>tshibuk</i> , چبوق; kurze abyssinische aus braunem Thon, <i>a short abyssinian pipe of brown clay, buri.</i>
<i>Horse</i>	Pferd, حصان; <i>faras</i> , ሂሊስ: mane Pferdemaähne, <i>halhala.</i>

<i>Axl</i>	Pfriemen, مخزر; <i>machras</i> .
<i>Pilot</i>	Pilot, مدبّر مركب; <i>ruban</i> , رُبّان.
<i>Pistol</i>	Pistole, فِد, طينجة; <i>ferd</i> , <i>tabanga</i> .
<i>Purslain</i>	Portulak, رجلة; <i>rigli</i> , <i>malachie</i> (ملوخية).
<i>Provision</i>	Provision, قومانیه; <i>masruf</i> , مصروف.
<i>Gun-powder</i>	Pulver, بارود; <i>barut</i> ; Pulverwagen, عربية بارود; <i>arabije</i> .

R.

<i>Raven</i>	Rabe, غراب; <i>kakai</i> , קקאי: (קקאי: bedeutet Coccus, Dillm. nicht Rabe Ludolf.)
<i>Cream</i>	Rahm, Sahne, زَبْدَة; <i>teffët</i> .
<i>Reckon</i>	Rechnen, حسب; <i>hessab</i> , חשב:
<i>To the right</i>	Rechts, على اليمين; <i>maan</i> , verkürzt aus מאן:
<i>Rain</i>	Regen, مطر; <i>senam</i> , שנימ: und <i>senáb</i> .
<i>Regiment</i>	Regiment, اورته (türk.); <i>urdi</i> (türk. اوردی).
<i>Rich</i>	Reich, <i>tagier</i> , von تاجر, <i>merchant</i> .
<i>Rice</i>	Reis, رز; <i>rus</i> , רוס:
<i>Journey</i>	Reise, سفر; <i>ssaffer</i> ; der Reisende, <i>the traveller</i> مُسَافِر; <i>mussafir</i> .
<i>Reptiles</i>	Reptilien, ديب; <i>arné</i> ארנע: so auch Delphin und Hayfisch.
<i>Radish</i>	Rettig, فجل; <i>figl</i> .
<i>Black-cattle</i>	Rinder, بقر; <i>waäd</i> ; <i>herd of</i> , Rinderherden, <i>aha</i> אחא: אצה; <i>to low</i> , Brüllen, vom Rindvieh; <i>tnakelid</i> , <i>negai</i> תנאקליד, נגאי: Rindsleder, جلد بقر; <i>gilt waäd</i> ; Rindfleisch, لحم بقر; <i>segaha</i> , was irrig scheint; auf die Frage antwortete Abubekr, שאל: ihr Fleisch. <i>The tongue of an ox</i> Rindszunge, לسان ثور; <i>lessan waad</i> . ארנז:

	Fleisch der jungen Kuh, <i>flesh of a young cow</i> , لحم الأَرَحَة; <i>makân</i> , vgl. מִקָּח: sterilis, was κατ' ἐξοχήν vom Rinde gebraucht sein kann.
<i>Ring</i>	Ring, خاتم; <i>chatim</i> ; ohne Stein, <i>ring without a gem</i> تَحْبَس; <i>makrait</i> .
<i>Crude</i>	Roh, ungekocht, نى; <i>drai</i> , פֶּלֶא:
<i>Red</i>	Roth, احمر; <i>gajech</i> , fem. <i>gajach</i> , פֶּהֶח:
<i>Back</i>	Rücken, ظهر; <i>hesad</i> , vgl. חִסָּד:
<i>Rudder</i>	Ruder, مِقْدَاف; <i>miqdâf</i> ; פֶּדָא: u. פֶּדָא: rudern, to row, قَدَف; <i>sahab</i> . <i>Rowing bench</i> Ruderbank, جُورِمَا — ital. <i>ciurma</i> , franz. <i>chiourme</i> ; <i>garia</i> .
<i>To call</i>	Rufen, نادى; <i>lagam</i> , <i>koka</i> .

S.

<i>Matter, thing</i>	Sache, حَاجَة; <i>hage</i> , <i>selhat</i> .
<i>Sack</i>	Sack, Ballen, عدل; <i>sembil</i> , arab. زنبيل, eigentl. <i>great basket</i> grosser Korb.
<i>Sabre</i>	Säbel, straight, grader, سيف; <i>séf</i> פֶּדָא: <i>curved</i> , krummer, شاكريه; <i>djerdad</i> , Pl. <i>goradit</i> (zu פֶּלֶא: פֶּלֶא: amh. פֶּלֶא:).
<i>Saw</i>	Säge, منشار; <i>maschar</i> , von מִשָּׁר: <i>sägen</i> — פֶּחֶט:
<i>Saw-fish</i>	Sägefisch, <i>chassif</i> .
<i>Sand</i>	Sand, مطرب (?); <i>matrab</i> .
<i>Sandals</i>	Sandalen, مَدَاس; <i>madass</i> .
<i>She suckled</i>	Säugen, رَضَعَت; <i>raddazat</i> .
<i>Salt</i>	Salz, مِلْح; <i>tschaina</i> , מֶלַח:

<i>Velvet</i>	Sammt, <i>طيفة</i> ; <i>kaffai</i> , ¹⁾ vgl. die Wurzel ḥḏp :
<i>Satiated</i>	Satt, <i>شعبان</i> ; <i>segub</i> , ḥḏn : ḥḏn : satt sein.
<i>Saddle</i>	Sattel, <i>سرج</i> ; <i>kôr</i> , vgl. <i>كور</i> und <i>مكور</i> , sella camelina. <i>Girth</i> Sattelgurt, <i>حزام</i> ; <i>hombalet</i> , vgl. ḥḏḏ : Seil, und ḥḏḏ : Kamelsattel, <i>a camel's saddle</i> .
<i>Acid</i>	Sauer, <i>حامض</i> ; <i>hömus</i> vgl. ḥḏh : vene- num. <i>Leaven</i> , Sauerteig, <i>خبير</i> ; <i>chamir</i> , in <i>Halhal meléh</i> , vgl. ḥḏh : sale condire.
<i>Sheep</i>	Schaaf, <i>نعجة</i> ; <i>begaet</i> , ḥḏ : <i>ram</i> Wid- der, <i>begē</i> ; <i>their fat tail</i> Fettschwanz, <i>البية</i> ; <i>ssebolet</i> . Ein ganzes Schaaf am Spiesse gebraten, <i>a whole roasted</i> <i>sheep</i> , <i>schauarme</i> .
<i>Skull</i>	Schädel, <i>جبهة</i> ; <i>hamammed raasga</i> .
<i>Shaft of a musket</i>	Schaft des Gewehres, <i>حطب البندق</i> ; <i>chandak</i> .
<i>Scarf</i>	Schärpe, <i>حزام</i> ; <i>hezâm</i> .
<i>Sharp</i>	Scharf, <i>قاطع</i> ; <i>beluch</i> , ḥḏ : <i>rough</i> , <i>rauh</i> anzufassen, <i>اشرش</i> ; <i>garagirtu</i> .
<i>Scissors</i>	Scheere, <i>مقص</i> ; <i>magass</i> .
<i>To divorce</i>	Scheiden, die Ehe, <i>طلق</i> ; <i>talega</i> .
<i>Hip</i>	Schenkel, <i>فخذ</i> ; <i>baggerot</i> . Es scheint nach dem arab. Hüfte.
<i>Squinting</i>	Schielend, <i>احول</i> ; <i>eschrak</i> .
<i>To shoot</i>	Schiessen, <i>ارخي</i> ; <i>ircha</i> ; <i>ضرب</i> ; <i>udrub</i> (Imper.).
<i>Ship</i>	Schiff, <i>European</i> europäisches, <i>مركب</i> , <i>merkab</i> ; <i>boat</i> Kahn, <i>قارب</i> ; <i>gelbet</i> , <i>gerar</i> ; <i>Man of war</i> Kriegsschiff, <i>مركب بيليك</i> ;

¹⁾ **ḥḏp**: Isenb. p. 145; es hat mit **ḥḏh**: nichts zu thun.

- schuki*; *Indian ship* indisches Schiff,
bagalet, gandscha; *Persian ship* per-
sisches Schiff, *ebri*; *ships from Dahlak*,
Schiffe von der Insel Dahlak, *merajischa*.
Schiffsvordertheil, صدر المركب; *sidder*;
Sailor-boy Schiffsjunge, مُرْجُو, ital.
mozzo, franz. mousse; *sgair* = صَغِير;
Windlass of the ship Schiffswinde; مَلَوَى;
goraa; *The open room of the Arabic ships*,
der unbedeckte Raum des arabischen
Schiffes, *surra* = سَرَّة (?); *Room for the*
cargo, Raum für die Ladung, *schüttri*.
Shield Schild, ترس; *geleb*, vgl. גֵּלֶב: velamento
operuit, textit.
Tortoise, Turtle Schildkröte, سلحفا; *gachfot*, plur. *gachf*.
Viell. von גַּחֲפֹת: canistrum nach der
Form benannt.
Butcher Schlächter, جَزَّار; *gezzâr*; *Butchery*
Schlächtereie, مَجَزَّرَة; *gensarin*.
Temple Schläfe, صَدَغ; *dschabab*.
To sleep Schlafen, نام; *skab*, אֵינני: *I am sleepy*,
ich bin schläfrig, اَنَا نَعَسَان; *gasin*
heleko = אֶחָד;
To beat Schlagen, ضرب; *haram, oga*, Caus. ִּהְרַמְתִּי;
Serpent Schlange, حَيَّة; *argab*.
Bad Schlecht, *kufu*; mit tu: *kefotu*; schlech-
tes Essen, *bad dinner*, *mesach kefotu*;
batal, בָּטָל: von dem das i abfällt wie
in אָבָל: Ziegen.
Lock of a gun Schloss am Gewehr, مَقْلَب; *senat*, صِنْعَة,
Kunst, *artificial work*.

<i>Throat</i>	Schlundröhre, <i>قصبة الحلق</i> ; <i>gurguma</i> , vgl. 𐤒𐤕𐤒: guttur; Schlund, <i>حَلَق</i> ; <i>helgom</i> , arab. <i>حَلَقُوم</i> , siehe 𐤇𐤁𐤕: wo Ludolf hat: Graecus habet <i>Σταγόνια</i> maxillas, at Gre- gorius 𐤇𐤁𐤕: mihi exponebat Amhar. 𐤇𐤇𐤕𐤁: ingluvies, Kropf, Kehle.
<i>Ache</i>	Schmerzen, hammomole, vgl. 𐤇𐤇𐤕𐤕: Da- her Augenschmerzen, <i>pain in the</i> <i>eyes</i> , <i>oentu hammomole</i> ; <i>pain in the</i> <i>belly</i> , Leibschmerzen, <i>gofut ham</i> . Siehe Leib <i>جوف</i> ; <i>headache</i> , Kopfschmerzen, <i>ras ssachem ham</i> . vgl. 𐤇𐤇𐤕𐤕: Kinn.
<i>Smith</i>	Schmid, <i>حَدَّاد</i> ; <i>haddad</i> .
<i>Kidney-bean</i>	Schminkbohne, <i>لوبيا</i> ; <i>hadağora</i> .
<i>To snarl</i>	Schnarchen, <i>شخَر</i> ; <i>nachar</i> , 𐤏𐤇𐤕: <i>نخَر</i> .
<i>Tailor</i>	Schneider, <i>خياط</i> ; <i>hajāt</i> .
<i>(Pocket) hand-kerchief</i>	Schnupftuch, <i>مندیل</i> ; <i>mandil</i> , 𐤌𐤕𐤁𐤁:
<i>Moustachios</i>	Schnurrbart, <i>شوارب</i> ; <i>schauârib</i> .
<i>Beauty</i>	Schönheit, <i>حسن</i> ; <i>husn</i> , <i>lache</i> , 𐤇𐤇𐤕𐤕: <i>sen</i> , 𐤕𐤕:
<i>Screw</i>	Schraube, <i>لولب</i> ; <i>lolab</i> .
<i>To cry</i>	Schreien, <i>صاح</i> ; <i>ssach</i> ; <i>crying</i> , <i>a cry</i> Schrei, <i>صياح</i> ; <i>tschisch</i> .
<i>Shoe</i>	Schuh, <i>مركوب</i> ; <i>merkûb</i> . <i>Shoemaker</i> , Schuhmacher, <i>صُرماتی</i> , <i>mašlem el-</i> <i>medas</i> , <i>معلم المداس</i> (wörtl. der Sandalen- meister, <i>master of sandals</i>).
<i>Debts</i>	Schulden, <i>دين</i> ; <i>dejan</i> .
<i>School</i>	Schule, <i>مكتب</i> ; <i>miskid</i> 𐤌𐤏𐤕𐤕: <i>مسجد</i> .
<i>Shoulder</i>	Schulter, <i>كتف</i> ; <i>maktuf</i> , vgl. 𐤕𐤏𐤕𐤕:
<i>Scale</i>	Schuppe, <i>قشر</i> ; <i>kischr</i> , 𐤕𐤕𐤕: <i>squama</i> .

<i>Pay</i>	Sold, جامكيه; <i>jamkie</i> , <i>hidm</i> (خدمه?), <i>meschacherri</i> , arab. مشاهرة, eig. Monats-sold; <i>soldier</i> , Soldat, عسكر; <i>asker</i> .
<i>Summer</i>	Sommer, الصيف; <i>hagai</i> , חגאי:
<i>Sun</i>	Sonne, الشمس; <i>tzachai</i> תצחאי: vgl. arab. ضحى.
<i>Slit</i>	Spalte, شق; <i>churg</i> , arab. خرق.
<i>To bend the bow</i>	Spannen, den Bogen, وقر, شد; <i>neschad</i> .
<i>Looking-glass</i>	Spiegel, مראה; <i>miraje</i> .
<i>Spider</i>	Spinne, عنكبوت; <i>ssarût</i> , סרית:
<i>To speak</i>	Sprechen, قال; <i>tahâgi</i> , תחאגי.
<i>Fat</i>	Stark, fett, سمين; <i>hous</i> , valid kräftig, dejub.
<i>Dust</i>	Staub, تراب; <i>hossa</i> , חסה:
<i>Stone</i>	Stein, حجارة (plur.); <i>uban</i> , אבן; pl. אבנים:
<i>Stearage, Rud- der</i>	Steuerruder, دفة, دومان; <i>sukan</i> (alt-arab. سوكان).
<i>Embroidery</i>	Stickerei, طرازه; <i>gaetan</i> .
<i>Voice</i>	Stimme, صوت; <i>ssaut</i> ; laute Stimme, بصوت عالي; <i>ssautu besucht</i> , loud voice, אההה: to speak with a low voice mit leiser Stimme sprechen, ab höhöt tahâgi.
<i>Forehead</i>	Stirn, جبين; <i>gamber</i> .
<i>Stick</i>	Stock, عصاية; <i>murra</i> .
<i>Stutterer, Stut- tering</i>	Stotternd, ألكن; <i>latad</i> , äth. ለተተ:
<i>Ostrich</i>	Strauss, فعام; <i>ssagen</i> , אגס:
<i>Rope, cord, cable</i>	Strick, حبل; <i>habl</i> , חבל:
<i>Stocking</i>	Strumpf, چوراب; <i>schrab</i> .
<i>Piece</i>	Stück, قطعة; <i>ssabar</i> , äth. ተር:

<i>Dumb</i>	Stumm, اجم; <i>legum</i> , vgl. אגום: fraenavit, als partc. pass.
<i>Mare</i>	Stute, فرس; <i>badra</i> .
<i>To substract</i>	Subtrahieren, سقط; <i>gaib</i> , غيب.
<i>Sweet</i>	Süss, حلو; <i>toum</i> , טום: <i>very sweet</i> , ausgezeichnet süß, لذيد; <i>taum bilmarra</i> , טום:
<i>Fen, marsh</i>	Sumpf, lebbé ¹).

T.

<i>Tobacco</i>	Tabak, دخان; <i>duchan</i> ; Kautabak, <i>teisch</i> ; der feuchte Tabak für das Nargileh, <i>tombak</i> ; er zerfällt in zwei Sorten, (one sort) <i>kesrun</i> und (the other one) <i>hömmi</i> . <i>Snuff</i> , Schnupftabak, <i>tombak</i> ; indischer Tabak, <i>surretti</i> , haugöt.
<i>Day</i>	Tag, يوم; <i>amhel</i> , ob plur. = ספודא:
<i>Tallow</i>	Talg, شحم; <i>schibech</i> äth. ሠብክ:
<i>Tamarind</i>	Tamarinde, تمر هندي; <i>homar</i> , حمر, ist ohne Zweifel Arabisch, wie die Vocalisation zeigt.
<i>To dance</i>	Tanzen, رقص; <i>seffen</i> , äth. ረጸጸ:
<i>Pocket</i>	Tasche, كيس; <i>kis</i> .
<i>Pigeons</i>	Tauben (columbae), حمام; <i>hamâm</i> .
<i>Deaf</i>	Taub, اصم; <i>isamam</i> , אסמם:
<i>Tea</i>	Thee, شاي; <i>tschai</i> .
<i>Deur</i>	Theuer, غالي; <i>sabun</i> , <i>avolu butu</i> ; <i>cheap</i> billig, wohlfeil, ist <i>avola galiltu</i> .

¹) لَبَّةٌ Vulgärarabisch Brei, Mehlbrei, viell. vom türk. لاپه, لاپه.

<i>Animal</i>	Thier, حيوان; <i>heimân</i> .
<i>Dead</i>	Todt, <i>mut</i> , مَوْت:
<i>Groom</i>	Trainknecht, Pferdeknecht, سائيس; <i>ssajîs</i> .
<i>To give to drink</i>	Tränken, سقى; <i>Give me to drink</i> , gieb mir zu trinken, <i>stenni</i> , أَهْنِثْ PZ: Imprt. <i>Drink</i> , trinke اشْرَبْ; <i>ssitté</i> , نَبْ:
<i>To drive</i>	Treiben, ساق; <i>talai</i> , تالو:
<i>Dry</i>	Trocken, hart, يابس; <i>ibus</i> , بئو: über die Aussprache des <i>P</i> als <i>I</i> siehe Dillmann; Gram. p. 30.
<i>Carbine</i>	Tromblon, قرايينه; <i>machholled</i> .
<i>Drum</i>	Trommel, <i>trompetta</i> , but it means perhaps trumpet.
<i>Trumpeter</i>	Trompeter, <i>semâra</i> , زمار.
<i>Troops</i>	Truppen, عسكر; <i>asker</i> ; <i>To collect troops</i> , Truppen sammeln, جمع عسكر; <i>giamra asker</i> .
<i>Cloth</i>	Tuch, جوخ; <i>giuch</i> ; ein grosses Tuch, das die einzige Bekleidung des niedern Volkes bildet, شَقَّة (Lane Hualalije), <i>for</i> ; <i>duster</i> , Tuch zum Abwischen, <i>scheldud</i> .
<i>Turban</i>	Turban, عمامه; <i>imâma</i> ; <i>tarbusch</i> , طربوش; <i>the white cap under the tarbush</i> , die weisse Baumwollenkappe unter dem Tarbusch, طاقية; <i>tukie</i> ; <i>cap of coloured silk</i> , steife Kappe aus buntem Seidenband, كفية; <i>kofje</i> ; seidnes Kopftuch meist roth und gelb, صباد; <i>ssemadât</i> , yellow or red cloth for covering the head.

V.

<i>To digest</i>	Verdauen, هضم; <i>asser</i> , vgl. U&Z: succum expressit.
<i>Deck</i>	Verdeck, سطحة; <i>dakket</i> , arab. دَكَّة.
<i>Affianced</i>	Verlobt, مخطوب, مخطوبة; <i>hessit</i> , هَسَّيْتُ:
<i>Different</i>	Verschieden, مختلف; <i>muchtalif</i> .
<i>Degrees of kindred</i>	Verwandtschaftsgrade.
<i>Father</i>	Vater, اب; <i>abu</i> , أَف: <i>my father</i> mein Vater, <i>iba</i> , أَف: <i>thy father</i> , dein Vater, <i>abuka</i> , أَف: <i>his father</i> sein Vater, <i>abuhu</i> أَف: plur. <i>abotatsche</i> .
<i>Mother</i>	Mutter <i>ummi</i> , أُم: plur. <i>ummatatsche</i> .
<i>Son</i>	Sohn, ولد; <i>nodu</i> , أَف: plur. <i>uladu</i> , اولاد; oder أَف: <i>daughter</i> , Tochter, بنت; <i>woletu</i> , أَف: plur. <i>awaledu</i> , أَف:
<i>Brother</i>	Bruder, اخ; <i>huhu</i> أَف: <i>sister</i> Schwester, اخت; <i>hetsche</i> أَف: plur. <i>hetbi</i> أَف: <i>brothers</i> Brüder, <i>haujé</i> أَف:
<i>Grand-father</i>	Grossvater, جد; <i>abe-abu</i> ; أَف: أَف: <i>grand-mother</i> , Grossmutter, جدة; <i>abutu</i> .
<i>Grand-son</i>	Enkel, ابن الابن; in <i>Massaua bismaé</i> , plur. <i>bismatatsche</i> , im Tigré <i>wod-wodjie</i> — أَف: أَف:
<i>Grand-daughter</i>	Enkelin, بنت الابن, بنت البنت; in <i>Massaua bismaé</i> ; im Tigré <i>wolet-woletje</i> , أَف: أَف:
<i>Uncle</i>	Onkel, väterl., <i>brother of the father</i> , عم; <i>iba</i> plur. <i>abotatsche</i> ; <i>aunt</i> Tante, väterl., <i>sister of the father</i> , عمة; <i>ammetsche</i> plur. <i>ammotatsche</i> .

- Uncle** Onkel, mütterl., *brother of the mother*, خال; *halie* plur. *halotatsche*; aunt Tante, mütterl., *sister of the mother*; *haletsche* plur. *haltotatsche*.
- Nephew** Neffe, ابن الاخ; *wod hue*; ابن الاخت, *wod hetsche*; plur. *wolad hue* und *hetsche*, **ⲱⲁⲩⲏ**:
- Niece** Nichte, بنت الاخ; *wolot hue*; بنت الاخت, *wolot hetsche*.
- Cousin** Vetter, ابن العم; *wod abuē* von *iba* Onkel; Cousine, بنت العم, *wolot abuē*.
- Father-in-law** Schwiegervater, ابو الزوج = عم; *hamu-ka* plur. *hamutata*, *father of the husband* Vater des Mannes; ابو المرأة, حم; *hamuhuta*, *father of the wife* Vater der Frau, **ⲙⲁⲩⲱⲧⲁ**:
- Mother-in-law** Schwiegermutter, حياء; *hamatu* plur. *hamatatu*, *mother of the wife* Mutter der Frau; ام الرجل, *hamota* plur. *hamotata*, *mother of the husband* Mutter des Mannes, **ⲙⲁⲩⲱⲧⲁ**:
- Brother-in-law** Schwager, *brother of the husband* اخو الزوج; *talakēmā* plur. *talakmutata*; *brother of the huswife* اخو المرأة, *samahu* plur. *samatatsche*.
- Sister-in-law** Schwägerin, *sister of the husband* اخت الزوج; *naalta* plur. *naltotata*; *sister of the huswife* اخت المرأة, *samaitu*, plur. *samaitu*. Schwägerin, *wife of the brother* زوجة الاخ; *sitt uhu* plur. *anis hauje*, **ⲁⲛⲓⲥ ⲙⲁⲩⲱⲧⲁ**:

<i>Husband of the</i>	Schwager, رجل الاخت; <i>samaé</i> plur. <i>sama-</i>
<i>sister</i>	<i>tatsche</i> , dann <i>be'iss hedsche</i> , das daneben auch im Gebrauch ist = אָחִי: u. אָחִי:
<i>Beast, cattle</i>	Vieh, بهيمة; <i>bahima</i> .
<i>Much, many</i>	Viel, كثير; <i>besuch</i> , אִתָּךְ:
<i>A quarter</i>	Viertel, رُبْع; <i>rub'</i> , <i>rube'i</i> .
<i>Bird</i>	Vogel, طير; <i>aifot</i> plur. <i>ajefi</i> , von אֵפוֹת: mit Wechsel von O und P: in Halhal, <i>ssararit</i> אֵלֶּה: <i>Eggs</i> , Vogeleiern, <i>bete</i> <i>fot</i> , <i>bete ssararit</i> , aus den vorigen mit بيض.
<i>Full</i>	Voll, مَعْتَر; <i>mukl</i> מִכָּל:
<i>Inspector,</i> <i>Trustee</i>	Vormund, Aufseher, وكيل; <i>wakil</i> plur. <i>wakilât</i> .

W.

<i>Watch, Guard</i>	Wache, an der Küste, ناظر; <i>nadur</i> , wie Fernrohr.
<i>Wax</i>	Wachs, شمع; <i>scham</i> , שָׁמֶךְ:
<i>Arms, weapons</i>	Waffen, سلاح; <i>selâ</i> .
<i>Orphan</i>	Waise, يتيم; <i>atim</i> .
<i>Balance</i>	Wage, ميزان; <i>mizân</i> .
<i>Road</i>	Weg, طريق; <i>gabai</i> אֲבִיט: <i>abiit</i> ; a broad road breiter Weg, <i>gabai abaitu</i> , vgl. אֲבִיט: a direct road grader Weg, <i>gabai</i> <i>ssenêta</i> , <i>akelled hêd</i> , vgl. אֲבִיט: <i>bonus</i> ; a bad road holpriger Weg, <i>gabai</i> <i>kitnessana</i> .
<i>Shoulder-belt</i>	Wehrgehenk, مَنْطَقَة; <i>tatak</i> .

<i>Woman, wife</i>	Weib, <i>besa, bécsa</i> , 𐤁𐤏𐤏𐤔: <i>Females of animals</i> Weibchen von Thieren, <i>onta</i> = 𐤀𐤏𐤏𐤔.
<i>Grapes</i>	Weintraube, 𐤀𐤏𐤁; <i>ennab</i> .
<i>Wise</i>	Weise, 𐤀𐤏𐤏𐤔 plur. 𐤏𐤏𐤏𐤔; <i>alim</i> plur. <i>fugaha</i> ; <i>wisdom, science, Weisheit, علم; ilm</i> .
<i>White</i>	Weiss, 𐤀𐤁𐤏𐤔; <i>saade</i> fem. <i>sâda</i> 𐤏𐤁𐤏𐤔: <i>an old man with white hair</i> weissshaariger Mann, 𐤏𐤏𐤁𐤔 plur. <i>schajab</i> , 𐤏𐤏𐤁𐤔:
<i>Wheat</i>	Weizen, 𐤏𐤏𐤏𐤔; <i>schenrai</i> , 𐤏𐤏𐤏𐤔𐤏𐤔:
<i>Little</i>	Wenig, 𐤏𐤏𐤏𐤔; <i>heud</i> , 𐤏𐤏𐤏𐤔:
<i>Instrument</i>	Werkzeug, 𐤀𐤏𐤔; <i>edda</i> , arab. 𐤀𐤏𐤔.
<i>Weather</i>	Wetter, <i>nefas</i> , 𐤏𐤏𐤏𐤔:
<i>Ram</i>	Widder, 𐤏𐤏𐤔; <i>begë</i> 𐤁𐤏𐤔:
<i>Cradle</i>	Wiege, 𐤏𐤏𐤔; <i>holeli</i> , plur. <i>hauêlil</i> .
<i>To neigh</i>	Wiehern, 𐤏𐤏𐤔; <i>hanhâna</i> , vgl. arab. 𐤏𐤏𐤔.
<i>To smell</i>	Wittern, 𐤏𐤏𐤔; <i>tsena la</i> , 𐤏𐤏𐤔: + 𐤏𐤏𐤔?
<i>Widow</i>	Wittwe, 𐤏𐤏𐤔; <i>mabell</i> , 𐤏𐤏𐤔: <i>a widower</i> Wittwer, 𐤏𐤏𐤔; <i>mabil</i> . Das letztere bezeichnet auch den zweiten Mann einer Frau. <i>The latter means also a second husband of a woman</i> .
<i>Wolf</i>	Wolf, 𐤏𐤏𐤔; <i>haschin</i> .
<i>Wool</i>	Wolle, Wollenzeug, 𐤏𐤏𐤔; <i>dscheggar</i> , vgl. Haar 𐤏𐤏𐤔:
<i>Word</i>	Wort, 𐤏𐤏𐤔; <i>kelma</i> .
<i>Wound</i>	Wunde, 𐤏𐤏𐤔; <i>regus</i> , vgl. 𐤏𐤏𐤔: <i>confodit</i> .
<i>Worm</i>	Wurm, 𐤏𐤏𐤔; <i>haschaka</i> , 𐤏𐤏𐤔: Kornwurm, <i>cornworm</i> .
<i>Root</i>	Wurzel, 𐤏𐤏𐤔; <i>gurd</i> , Umstellung von 𐤏𐤏𐤔?

Z.

<i>Number</i>	Zahl, عدد; in <i>Massaua hessab</i> , ḥḥḥ: in <i>Adaua godsur</i> , vgl. amh. ቁጠረ: zählen.
<i>Teeth</i>	Zähne, سن (sing.); <i>ajnāb</i> , انياب, von ناب; Backzähne, فرس (sing.); <i>hāi</i> .
<i>Pincers</i>	Zange, كباشا; <i>kelbe</i> vgl. كلبتان <i>forceps</i> .
<i>To demonstrate, to show</i>	Zeigen, وري; <i>ariu</i> , ḥCḥP:
<i>Time</i>	Zeit, وقت; <i>sebān</i> , HḥZ: doch unmittelbar wohl von زمان, wie syr. ܐܥܝܢܐ.
<i>To cut</i>	Zerlegen, tranchieren, قطع; <i>betag</i> , በተገ: بتك.
<i>To tear</i>	Zerreissen, شرمط; <i>schedetto</i> , WMM: (äth.).
<i>She-goat</i>	Ziege, معزة; <i>talit</i> , ḤA.T: plur. <i>atal</i> , ḥḤA: he-goat Ziegenbock, قيس, <i>debela</i> , RBA:
<i>Carpenter</i>	Zimmermann, نجار; <i>negiar</i> .
<i>Cinnamon</i>	Zimmt, قرفة; <i>karfa</i> , ቅርፋት: ቅረፋ: cortex.
<i>Sugar</i>	Zucker, سكر; <i>ssukhar</i> , ḥḥC: <i>Sweet-meats</i> Zuckersachen, حلوا; <i>halaua</i> .
<i>Percussion cap</i>	Zündhütchen, kapsul.
<i>Tongue</i>	Zunge, لسان; <i>lessan</i> , ḤḥZ:
<i>Biscuit</i>	Zwieback, بقسباط, <i>biscuit de mer</i> ; buksmât.
<i>Onion</i>	Zwiebel, بصل; <i>bassel</i> , RBA:
<i>Linen Thread</i>	Zwirn, خيط; <i>fattil</i> , Ḥ.TA: فتيل.

English.

*Thou speakest Arabic,
as if thou werest an
Arabian.*

Canst thou read?

Yes Sir.

*I read to day from morn-
ing till evening.*

Canst thou write Arabic?

I cannot read.

Good bye.

Arabic.

تتكلم بالعربي
كأنك
عربي

اتعرف تقرا

نعم يا حواجه
قراات النهار ذا من
الفجر الى المسا

اتعرف تكتب بالعربي

ما اعرفش القرايه

خاطرك

German.

Du sprichst das Arabische,
als ob du Araber wärst.

Kannst du lesen?

Ja mein Herr.

Ich habe heute von Früh
bis Abend gelesen.

Kannst du Arabisch
schreiben?

Ich kann nicht lesen.

Lebe wohl.

Tigré.

*Abi higa arab tethagente
kam arabatai. (Abi
ist das alte A.)*

*Taanir gari. (Scheint
äthiop. Infinitiv des*

arab. قرأ.)

Aha chawage.

Garaaku amel min fagr

assik missé. (Assik =

አከሰ.)

Taanir abarab kitib?

(Aethiop. Infinit. von
كتب.)

Jeamirne gari (das erste

scheint = አከሰ፡አከሰ፡)

Fimánila (zusammenge-

zogen aus *أمان الله*,

im Schutze Gottes!)

The End.

I N D E X.

The numbers indicate the pages. The corresponding *English* and *Tigré* words are printed in *Italics*. The Verbs, Numerals, Adverbs and Prepositions, which have been enumerated p. 17—19, 30, are not repeated in the following alphabetical list.

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ERRATA.

- P. 4, L. 9 from bottom read return for returne.
P. 8, L. 13 „ top „ examples for examples.
P. 8, L. 8 „ bottom „ vocabulary for vobabulary.
P. 27, L. 12 „ „ „ nutsdf for nutsf.
P. 39, L. 10 „ „ „ Addice for Adse.

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